

Reuther sweeps UAW

If ever a victory was merited, it was Walter Reuther's re-election, by a sweeping majority, to the presidency of the United Automobile Workers. If he had been willing to compromise his trade-union principles, which include a conviction that Communists and other totalitarians cannot be trusted with office in the labor movement, he could have had peace in UAW any time during the past year and assurance of re-election to the presidency. But Mr. Reuther refused to make a deal. Instead, exposing himself to one of the dirtiest smear campaigns in the history of union politics, he began an arduous struggle to convince the rank and file of the correctness of his position. Last week, at Atlantic City, he had his reward, and it was a very rich one. In addition to winning the presidency by a four-to-one vote, he carried with him to victory his entire ticket. Emil Mazey defeated George F. Addes, leader of the anti-Reuther forces, for the position of secretary-treasurer, and Reuther candidates for the two vice presidencies, Richard Gosser and John Livingston, were triumphant over Richard Leonard and Roland J. Thomas. As we went to press it appeared a foregone conclusion that Mr. Reuther would win control also of the executive board. Thus appeared a new star in labor's firmament, one that seems likely to shine with increasing luster as time goes on. Under the tribulations of the past two years, Mr. Reuther has visibly matured and grown in stature. He has learned the art of leadership, including the virtue of patience, in a difficult school. We wish him every success—for the good of his union and the CIO, for the healthy functioning of his industry, and for the welfare of these United States.

UN Week

Although there were no plenary sessions last week, the committees of the General Assembly were turning out recommendations which, because of the overwhelming majorities involved, will hardly be reversed when presented for formal approval. Thus in the Political and Security Committee, trying to end this long session by the end of the month, the overworked delegates decided to recommend creation of a "Little Assembly" which would function during the year and strengthen the ability of the General Assembly to fulfill its constitutional responsibilities in the maintenance of peace and security. This was by a vote of 43 to 5. The same group adopted an amended U.S. proposal for the creation of a temporary commission on Korea. This was by a vote of 56 to 0. And the Committee also went on record, in several resolutions, with a maximum of eight dissenting votes, as favoring the admission to the United Nations of Ireland, Portugal, Transjordan, Italy, Finland and Austria. In these three important issues the split between the Soviet group and the rest of the Assembly became more and

more manifest, so much so as to provoke the representative of Argentina, Dr. José Arce, to suggest that the USSR could leave the organization and set up one of its own, if it chose. With reference to both Korea and the "Little Assembly" the USSR and the satellites reiterated their determination not to participate. This decision to boycott the Korean investigating commission means, of course, that the body will not be permitted to enter Northern Korea, and its effectiveness will therefore remain dubious. However, even if the Soviet group boycotts the "Little Assembly," this body can function to good purpose, just as the Trusteeship Council has gotten along all these months without Soviet representation.

Our first security need

"A strong, united, healthy and informed nation. This is our number one security requirement." So said the President's Advisory Commission on Universal Military Training in its May 29 report to Mr. Truman. That our military leaders will spare no efforts to ensure the *strength* of the nation we have little doubt. About its concern for the *unity* of the nation, we are not so sure. We welcomed editorially last week the recommendation of the President's Committee on Civil Rights that Congress and the military "end immediately all discrimination and segregation based on race, color, creed or national origin in the organization and activities of all branches of the armed services." Past and present Army practice shows the need of such action. The treatment of Negroes in the Army during the war (in defiance of the spirit, if not the letter, of Section 4-A of the Selective Service Act) was notorious. There were no Negroes in the "model" UMT group at Fort Knox; yet the Advisory Commission could write that one of the benefits of UMT would be "to bring together young Americans from all parts of the nation to share a common experience." A clergyman member of the Fort Knox advisory group wrote to the *New York Post* on April 16, 1947 that "the South might oppose UMT if Negroes were included." And General Devine, in charge of the camp, indicated that it would not be practicable to include enough Negroes to form a separate platoon. Nothing in the UMT bill (HR 4278) indicates that the Army has undergone any change of heart. The unbiased observer (he dropped into our office just now) observed that, on the evidence, the Army seems to think it more important to keep the Negroes in their place than to keep our enemies out of the United States.

Protest on dismantling

The insanity of the recent announcement by British and American military authorities that the dismantling of 682 German factories would soon be under way was scored in a protest published November 13 and signed

by thirty public figures of varied political and religious background. The factories ear-marked for removal have been designated as "surplus" under the new level-of-industry plan adopted on August 30. The 682 factories actually are far fewer than the original list based on the first level-of-industry plan drawn up just after the Potsdam meeting of the Big Four. According to an explanation given by Dr. Don Humphrey, deputy director of the Economics Division of the U. S. military government, in a statement over the German radio network in the American zone, the new plan "leaves in Germany the productive capacity required to permit the Bizonal Area to achieve a decent standard of living without subsidies from the U. S. and British Governments." The plants to be left in the US-UK zones of Germany, he continued, "are sufficient to provide a decent standard of living for the Bizonal Area, if the people of the two zones are prepared to go honestly to work and to obtain the full output of these factories." As though to answer this official justification for the decision the protest referred to says: "We question the wisdom of any planner who purports to predict with any accuracy, and for a period of years, the amounts of production required by a highly developed industrial society, especially in a politically chaotic world." The statement goes on to urge at least a moratorium on the scheduled dismantling until the European economic and political crisis is on the road to solution. In the meantime only war plants which are clearly non-convertible to peacetime uses should go for reparations, it contends. Despite this and other protests, however, Military Government officials in both the zones have declared that the dismantling and reparations program would proceed on schedule, since the decision represents the culmination of years of careful planning and statistical work. In other words, the announced program is the product of old assumptions and policies that have already been proved mistaken by the experiences of the past months.

Wanted: a consistent foreign policy

About the same time Vyacheslav M. Molotov, Soviet Foreign Minister and member of the Politburo, was celebrating the thirtieth anniversary of the Russian revolution by denouncing "aggressive military-political plans of American imperialism," a story was circulating in New York that 182 Soviet purchasing agents had landed on our hospitable shores in search of heavy machinery, railroad equipment and other scarce capital goods. A New York Times reporter became curious, sought con-

firmation of the story in industrial circles. He learned: 1) that some Russian buyers were circulating about the country, and 2) that manufacturers of the equipment in demand were uncertain whether their lines were subject to export controls or not. And so the investigation shifted to Washington, where Secretary of Commerce Harriman said over the telephone that he had not heard the story about Soviet purchasing agents being in the country and that "export licenses apply only to basic commodities." All of which leaves us just a mite impatient and confused. Either Stalin has declared war on our European Recovery Program or he has not. If he has, then Soviet purchasing agents ought not to be permitted *carte blanche* in this country, at least not until American businessmen have *carte blanche* to circulate about Russia. And if there are no export controls over such items as oil and railroad equipment, then Congress ought to remedy the situation as speedily as possible. It is bad enough that the totalitarians in Moscow should try to sabotage our plans to strengthen the democracies of Europe. To assist them in this rotten task is inexcusable stupidity.

Soviet moves in the Balkans

In all countries behind the Iron Curtain the order of the day seems to call for ruthless liquidation of everything and everybody that stand in the way of Russia's march to the West. The flight of Stanislaw Mikolajczyk, Polish Peasant Party leader, to London; the escape from Hungary of Zoltan Pfeiffer, leader of the Hungarian Independent Party; the trial of Dr. Juliu Maniu and the resignation of Vice-Premier George Tatarescu and his liberal followers in Rumania; the communist-directed persecution of Slovak Democrats in Czechoslovakia—all must be viewed as integral parts of the same pattern. Apparently, the USSR first decided on having "friendly" governments in neighboring countries and on integrating their foreign policies with that of Moscow. That done, the Soviets proceeded to suppress the opposition and liquidate its leaders. The methods of this political *Gleichschaltung* vary considerably from the wholesale murder of the Russian bourgeoisie by the Bolsheviks in 1917. Today the opposition leaders are removed by judicial assassination, often staged and executed by their own governments. Huge "treasonable" plots and conspiracies are, as a rule, discovered by the Ministries of the Interior, which departments usually control the police and are in turn controlled by the Communists. Once the opposition leaders are implicated in the alleged anti-government activities, Moscow gives the go-ahead signal for their liquidation. The ultimate aim, of course, is the establishment of one-party totalitarian states, the abolition of freedom of the press and the rights of free speech and assembly. To date, the Russians have succeeded in wiping out all vestiges of genuine freedom east of the Stettin-Trieste line. While there still is considerable resistance in Slovakia, the voice of opposition is totally silenced in Hungary, Bulgaria, Rumania and Poland. Outside the political arena, only the Catholic Church in Poland remains strong enough to voice a protest against the mounting tyranny. But not for long, we fear. The War-

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saw Government is ready for a show-down with the Church and, judging from what has happened elsewhere, the result can only be a complete "victory" for communist forces. So dies the democratic opposition in countries under the Soviet heel.

Business looks at government

Partly owing to dislocations caused by the war, partly to the unsatisfactory state of affairs in the world today, and partly to the nature of economic life in a modern state, the healthy functioning of our industrial society largely depends on the kind of relationship existing between the Federal Government and the business community. Tendencies, therefore, toward constructive, co-operative relations ought to be encouraged; and by the same token anything calculated to destroy trust and confidence should be condemned. As the kind of activity that merits approval, one might instance the collaboration of business (and of other economic groups) with the Government in the report of the Harriman Committee on foreign aid. As the sort of thing that should be reprobated, one might cite the efforts of business spokesmen to belittle the intelligence of Government economists and statisticians. It is true, of course, that many Government economists predicted large-scale unemployment during the transition from war to peace, but so did some conservative economists employed by business. And even if business had been wholly right on this question and Government wholly wrong, business is scarcely in a position to put on airs. Have business spokesmen forgotten so quickly how wrong the steel industry was in 1940 when it resisted government pressure to expand? Or how badly the National Association of Manufacturers missed the mark when it assured the country that the removal of war controls would in a reasonable time solve the problems of prices and shortages? Or, to cite another recent case, how seriously the oil industry blundered when it told Congress last summer that surplus tankers could be sold abroad without injury to our domestic transportation needs? Business propagandists who strive to undermine public confidence in the capacity of government administrators and economists are hurting, not helping, the cause they desire to promote. And they are exposing themselves to a counter-attack.

Has Russia got the bomb?

We should be flattered to think that Mr. Molotov reads AMERICA. (He may, at that.) If we were sure he did, we might trace to our own pages the source of his recent remark that the "secret of the atom bomb . . . has long ceased to exist." Some eighteen months ago—on May 11, 1946—an article by Father Keenan mentioned the fact that on November 15, 1945 (two years ago) President Truman, with Prime Ministers Attlee of Britain and King of Canada, had issued a statement on atomic energy which said, in effect, that there could be no monopoly of atomic information. A little later, August 24, 1946, Father Keenan returned to the subject, offering a little "atomic catechism" of three articles: "There is no secret; there is no defense; there must be world control."

Mr. Molotov's remark made good headlines here and caused great rejoicing among the people in Moscow—the Soviets, like all politicians, never forget the folks back home—but American scientists and government officials were not notably impressed. A report on November 11 in the Rightist Paris newspaper *l'Intransigeant*, from Russia via Czechoslovakia over the pseudonym "John Griggs," told of the Russians' having tested their first bomb, a twelve-and-a-half-pound job, on June 15. This, too, fell rather flat in the United States. Unless Russian technology is very different from what the most reliable reports make it out to be, the immense engineering and production problems involved in actually manufacturing the atom bomb will probably not be solved there for some time to come.

Now merge the reserves

Concentration on universal military training has obscured the fact that the various reserve components which the trainee graduates would join, if the bill ever became law, are themselves sorely in need of modernization and integration. Secretary of National Defense James Forrestal has now created a committee on merging the National Guard with the Organized Reserve and Reserve Officers Training Corps units of the armed forces. The purpose of the merger, according to Mr. Forrestal, is to develop "a rounded and uniform reserve program." He denied that there was any intention of taking control of the National Guard from the Governors of the forty-eight States. The purpose of the project is to equalize the favors enjoyed by the various reserve units. For instance, the Army ROTC officers have protested openly against what they call the "unfair advantage" given to the Navy ROTC by Congress through payments to students taking Navy courses in the colleges. The action of the Defense Secretary has emphasized the serious gap in our national defense pattern that oversimplified propaganda for UMT has tended to obscure. The reserve components, whose activities and mission are now under study, are the real second line of defense. It is fruitless to talk about UMT or even to consider legislation for universal conscription of our youth until the volunteer reserve program, which UMT is supposed to feed, has been brought up to date and made to fit the needs of the atomic age and modern warfare. Admittedly a lot of political hurdles will have to be leaped before this is accomplished, but UMT will be a waste of time without a drastic reform of our present volunteer reserve components.

Farm aid for the Arabs

Sources close to the United States Government have disclosed that a vast program for irrigation and reclamation projects in the Arab countries of the Near East is under consideration in Washington. The same sources have emphasized the fact that the United States is to supply engineers, materials and equipment. The project, it is underscored, has no connection whatsoever with the question of Palestine. This news comes close upon the information that four Arab countries—Iraq, Egypt, Lebanon

and Syria—have requested the UN Food and Agricultural Organization to send a mission and to advise on irrigation projects. As in the case of the FAO Greek food survey, the funds will probably come from the International Bank for Reconstruction and Development, forty per cent of whose voting stock is in American hands. The Bank is entirely dependent upon American investors for additional loans. If successful, such a reclamation program would contribute greatly to the amelioration of economic conditions in the Arab countries, an extremely large part of whose desert lands would be capable of yielding heavy crops if water were provided. It is known that in biblical times the valleys of the Tigris and Euphrates area supported a much larger population than at present. In the case of Syria and Lebanon, water resources not now utilized could bring immense benefits at small cost. The late President Roosevelt showed interest in the project during his visit to Cairo in 1943. Indications are that President Truman also is keenly interested in the idea, and it is not without his knowledge that studies of the project are proceeding in Washington under the direction of the Secretary of Commerce. Since American assistance is essential to the project, the economic future of the strategically important countries of the Near East depends uniquely on us. The way the world situation looks today, this is a fortunate state of affairs for us.

Now, now Mr. Wallace

For the umpteenth time Henry Wallace reiterated in a speech at St. Louis, on November 9, the communist charge that Wall Street and the Army have taken over American foreign policy. That Molotov, Vishinsky and all their noisy mouthpieces should repeat this slander, one can readily understand. After all, they invented it. And anyhow, every good Communist has it on the word of Lenin that the end justifies the means, even such means as lying and deception. But how explain Mr. Wallace? Surely he must know that the American Federation of Labor is a stout defender of the foreign policy which the Truman Administration, with bi-partisan support, is currently pursuing. He cannot be ignorant of the fact that Secretary of State Marshall addressed the CIO Convention at Boston, and that, following his address, CIO President Philip Murray closed the debate on the foreign-policy resolution by interpreting it in a sense favorable to the European Recovery Program. As the "editor" of a "liberal" magazine, he must be aware that the *New Leader*, which has a strong Social-Democratic bias, long anticipated the Administration in advocating a firm stand against Soviet imperialism. Why, then, does Mr. Wallace travel about the country repeating communist claptrap about Army and Wall Street "imperialists"? Does he really mean that William Gram, George Meany, Philip Murray, Walter Reuther and the Editor of the *New Leader* are secretly Wall Street bankers, or maybe major-generals in disguise? If "Editor" Wallace can prove this, he has one of the big news stories of all time. If not, he is talking nonsense at a very dangerous point in our history.

Threat of spiritual perversion

When wrong is presented as right, and evil as good, we come to grips with the most insidious and beguiling form of immorality. Signs are multiplying that this is the strategy the devil is more and more using to lead further astray an already spiritually muddled world. Recently, an American Protestant bishop put some strange curves on thought, and came up with a perversion of logic and ethics to hold that it was the non-users of contraceptives who were sinning. This is certainly an attempt to steal Christian thunder and use it for anti-Christian purposes. And last week in England, the hitherto suppressed report of a Commission of the Church of England to study the case for spiritualism makes use of much the same confusing technique. A seven-man majority of the ten-man board states that

... recognition of the nearness of our friends who have died and of their progress in spiritual life and of their continuing concern for us cannot do otherwise for those who have experienced it than add a new immediacy and richness to their belief in the communion of saints.

But the Communion of Saints does not depend on, nor is belief in it fostered by, spiritualistic manifestations. For there is no communion of saints without Christ, and no medium's marvels have ever brought a man closer to Christ. Faced with such distorted and such innocent-seeming reasoning, which would pervert a profound and lovely doctrine, the need for us to deepen our true appreciation of the Communion of Saints becomes obvious. In an age which increasingly bedecks falsehood with the cosmetic of truth, and evil with that of nobility, a clear grasp of real truth and nobility is society's only hope.

How Britain used the loan

Some people are opposing an aid-to-Europe program on the ground that the British wasted the \$3.75 billion line of credit we extended to them in 1945. But how justified is this charge that the British Government spent the loan frivolously, on such things as movies and tobacco, and neglected industrial reconstruction? Well, here is the breakdown which Hugh Dalton, Chancellor of the Exchequer, gave to the House of Commons on October 24:

Raw materials, including oil.....	28	per cent
Food	20	" "
Machinery	15	" "
Germany (foodstuffs, etc.).....	13	" "
Tobacco	10	" "
Ships	7	" "
Films	4	" "

What the other three per cent went for he did not say, but, however it was spent, it does not change the picture substantially. Surely, that picture is not one of frivolous spending. What Mr. Dalton did not say, but might have said, was that one reason the credit was exhausted so quickly must be sought outside of England. The sharp spurt in American prices following the breakdown of price controls in the summer of 1946 cut the purchasing power of the British loan by twenty to thirty per cent.

Washington Front

The country may yet find that it owes a debt to Senator Pepper for calling public attention to certain practices that prevail in some congressional investigating committees. Speaking at a session of the Senate War Investigating Committee (the old Truman, then Mead, Committee), he pointed out that Congress normally engages in two entirely different kinds of investigations: 1) those which have as their purpose the framing of new legislation, and are properly classed as hearings; 2) those which are looking into private or governmental violations of laws of Congress, and are therefore to be properly classed as real trials.

The Senator thinks Congress ought to decree that the second kind of investigation should follow the rules of all courts of law—representation by counsel, confrontation of the accuser, cross-examination and defense witnesses. In view of some of the latter-day actions of the War Investigating Committee, and also of the Un-American Activities Committee, it seems highly probable that there will be a strong public opinion for some such self-denying ordinance. It is not edifying to see Congress itself violate ordinary human rights, and thus play straight into the hands of the enemies of our Constitution by furnishing them with propaganda material.

Mr. Pepper also held that the same type of procedure is not necessary in a legislative hearing, properly so-called, since the citizens' rights are not in jeopardy there. He himself, however, must have observed that this is not always true. Any number of legislative hearings have been turned into real trials of citizens, who were exercising their constitutional right to petition Congress, by Congressmen who happened to be opposed to the proposition which the "witness" in the particular case was upholding.

The ultimate solution of this problem lies, of course, with the Congress itself; but public opinion will be the real deciding factor. And if the matter is finally brought out into public discussion, two questions invite answers: 1) whether the Congress really has the right to constitute itself a court, apart from the Senate in the case of an impeachment; and 2) if it has, what are the legal limitations on it? At present, each investigating committee has been making up its own rules of procedure as it goes along.

Nobody will deny the right of the Congress to keep a sharp eye on the acts of the executive branch. This is an extra-constitutional but implied right. Nor will anybody question the duty of Congress to hold hearings before legislating. What most people will object to is the committee's holding a "trial," turning itself into a prosecutor and announcing the guilt of the accused before the actual investigation has got under way.

WILFRID PARSONS

Underscorings

The National Advisory Cancer Council has given grants-in-aid for cancer research to the following Catholic universities: St. Louis University, \$79,763; Georgetown University, \$30,212; Marquette University, \$26,939; Notre Dame University, \$9,750; Loyola University, Chicago, \$5,097; Creighton University, Omaha, \$3,731 and Santo Tomás University, Manila, \$725.

► These interesting figures about the Church in the new India have been compiled by the Catholic Students' Mission Crusade: the majority of Catholics—4,335,000 in 44 dioceses—live in the Hindu-dominated State of India; 162,000, in 7 dioceses, are in the predominantly Moslem State of Pakistan, and 90,000 in 3 dioceses live in the independent sections of the peninsula. Of the 5,000 priests in India, 3,480, as well as 15 bishops, are natives.

► Catholic higher institutions could interest their students in helping to restore the University of Nymegen in the Netherlands. Such help would decidedly fall under Sir Kenneth Lindsay's genial proposal of a Marshall plan for education in Europe, to aid the million university students there (who will be the "makers of the new Europe") in getting needed school supplies, equipment and subsistence for carrying on their education. There

is an American Committee to Aid the University of Nymegen, with an office at 5 Beekman St., New York. Bishop Francis J. Haas is president; Fordham's Father Gannon and NCWC's Father McGowan, vice-presidents; and Father P. Mommersteeg, executive secretary.

► In addition to the Archbishop Stepinac High School for boys under construction at White Plains, the New York Archdiocese is sponsoring the new \$900,000 parish school and social center of St. Philip Neri Church and the new million-dollar Sacred Heart Academy, staffed by the Religious of the Sacred Heart of Mary.

► These further expansion programs of Catholic women's colleges have been made public: a million-dollar reconstruction of Villa Maria College, conducted by the St. Joseph Sisters at Erie, Pa., and a library building, costing \$342,641, planned by Seton Hill College, Greensburg, Pa., as a memorial to its late president, Father James A. W. Reeves.

► Two recent court decisions have denied bus-transportation services to parochial school pupils. In the State of Washington a court ruled that children attending a Protestant parochial school may not ride on public-school buses along established routes. This challenges the 1945 State law authorizing such transportation. In Iowa the Supreme Court ruled unanimously that school districts furnishing free bus rides to parochial pupils could not participate in the \$2-million transportation assistance authorized in 1946.

A. P. F.

Editorials

Loyalty and the cold war

Recent summary dismissals of certain government employees, together with the implementing of the President's Executive Order of March 22 calling for loyalty tests, has caused great concern, even in non-communist circles. Probably on this account, Mr. Truman, on November 7, appointed the Loyalty Review Board, provided for in the Order, as a kind of "court of appeals."

It is worth noting that since 1941 the War and Navy Departments, and later the State Department, have been given authority by Congress "to remove summarily any employe in the interest of national security without regard to any provisions of laws, rules or regulations governing the removal of employees." The reason for this wide authority is simple. In wartime a government may be compelled in the national interest to act upon information which it cannot disclose without endangering its vital system of counter-espionage. To bring the evidence into court would be to inform the enemy what agents it was using and where and how they were operating.

Even with the Loyalty Review Board, the dismissal of employees who are judged "bad security risks" will hardly conform to traditional American "due process of law." For, though the shooting war is over, the "cold war" with Soviet Russia is on. In its present struggle for justice and stability and world order, the United States cannot afford to have in key departments of government men whose allegiance does not lie whole-heartedly with America. Such men, it is believed by many, are the Communists and their stooges and fellow travelers, as well as nazi and fascist sympathizers. Hence the State Department on October 7 characterized all such persons as bad security risks.

But to prove that a person is a Communist or is in sympathy with them, or is otherwise doubtfully loyal to the Government he serves, is not a simple or straightforward affair. The multiple, chameleon-like maneuvers of communism and its secretive methods make it hard to put a finger on the right man. It should be realized, moreover, that if Soviet Russia has no spies in this country, then we are singularly blessed among the nations of the world. And where more naturally would one look for Russia's secret agents than in the ranks of the Communists, who vie with each other in praising the peace-loving Soviet Union, so sorely bedeviled by American imperialists? The State Department is not just engaged in weeding out a few untrustworthy employees; it is coping with a vast and world-wide conspiracy, which will spare no efforts to place its agents—witting and unwitting—in the key spots of our Government. Just as in wartime, the Government may have to act swiftly upon information which it cannot safely make public.

This is not to say, however, that we can abandon our guarantees of civil liberties. The Loyalty Review Board will have the onerous task of acting as the first line of defense, by assuring itself that dismissals are based on substantial evidence. The people and the press can help by not tossing around reckless charges of communism or fascism when a man does not like the NAM or the TVA or General Franco or the Taft-Hartley Act. Sincere liberals can help by making it clear that communism is not a political party but a dangerous attack on all liberty, and that to prosecute Communists is not to persecute them.

Finally, since the root of the trouble is the fact that the Communist Party is legally recognized in this country, it is time, we think, that the Congress should consider outlawing it, thus stripping it of the respectability it has falsely assumed and grossly abused.

European Recovery Program

Whatever doubt may have existed about the willingness of the people of this country, through their elected representatives, to support the European Recovery Program—official name for the flesh-and-blood reality that evolved from the proposal made by Secretary of State Marshall five months ago—was almost completely dissipated by the time Congress reassembled last Monday. Toward this laudable state of affairs, the non-partisan Harriman Committee and two leading Republicans, Senator Arthur Vandenberg and Governor Thomas E. Dewey, made valuable contributions.

The Harriman Committee, with a difficult mandate from President Truman to examine all the data pertinent to the Marshall proposal and make specific recommendations, brought in a fearless, down-to-earth report which was completely convincing. Mincing no words, this group of nineteen respected Americans told the President, and through him Congress and the people, that a ruthless Soviet Russia, bent on world dominion, was threatening our free way of life and the heritage of democratic peoples everywhere; that, while the chief hope of the countries of Western Europe depended on their own efforts, we had a "vital interest" in helping them; that we could not help them without imposing real sacrifices on ourselves.

The Committee raised no false hopes. "The immediate months and indeed years ahead," the Report stated, "are not apt to be easy either for this country or for European nations. It is not wise to underestimate the steepness of the climb." But the authors were quietly confident that "if we apply to the making of peace the same spirit which triumphed in war," we would vindicate the ideals of free men throughout the world.

Senator Vandenberg's contribution was a brilliant, moving plea for "unpartisan" support of the nation's foreign policy. Speaking at the University of Michigan on November 3, he said:

Foreign policy is a legitimate subject of frank debate by our citizens. Foreign policy belongs to the people. It is a legitimate subject of partisan contest if there is deep division. But I raise the fervent prayer that we may ever strive for an unpartisan American foreign policy—not Republican, not Democratic, but American—which substantially unites our people at the water's edge in behalf of peace, with justice and liberty under law.

He made it clear, in sharp contrast to the carping, negative attitude of Senator Taft, that the European Recovery Program was the kind of foreign policy to unite our people "in behalf of peace, with justice and liberty under law."

As if in approval of Mr. Vandenberg's position, Thomas E. Dewey, Governor of New York and titular head of the Republican Party, said two days later, in a speech in Manhattan, that Congress should declare it to be "a basic policy of the American nation to assist freedom-loving peoples elsewhere in the world who are ready to work with us to find a way back to economic stability." The Governor said very truly, answering those timorous souls who would prefer to ignore the Soviet challenge, that the only risk of war today lay in the possibility that the Kremlin might repeat the mistakes of the Kaiser in 1914 and of Hitler in 1939 and conclude that America would not fight for freedom. The answer to this, he insisted, and "the surest way of avoiding war" is the creation of a "strong and determined world of free nations."

After these and other indications of bi-partisan support, it appeared most unlikely that Congress would substantially modify the plan proposed by Secretary Marshall on November 10 to a joint meeting of the Senate and House committees on foreign affairs. It remains now to carry out with unity, vigor and imagination the most hopeful proposal to emerge since the end of the war.

The Pope and the Rota

When the members of the Sacred Roman Rota, high court of the Church, assembled on October 29 for the inauguration of the new judicial year, the Holy Father addressed them for the third time on the subject of civil and ecclesiastical power. In 1945, when he first took up the subject, Pius XII indicated that he intended to touch upon, over the three year period, the differences between the judicial powers of Church and State 1) in regard to their origin and nature, 2) in regard to their object, and 3) in regard to their end. The series is now complete.

Special reasons exist why clear and accurate statements on these subjects are needed at the present time. The war's end occasioned a new round of discussion on the relation of the individual to public authority. At the same time that semantic corruption of the word "democracy" led people to re-examine their understanding of the term, the course of world events necessitated a study of the

nature and tactics of totalitarianism. Unfortunately, popular confusion on the subject of government was further increased by ill-advised attempts to find justification for authoritarian regimes by making comparisons with the Church's structure.

In the closely reasoned address of October, 1945 (cf. *Clergy Review*, April, 1947) the Pope rejected the so-called analogies with the power of the Church, which some political theorists have invoked in support of their favored systems, whether these be totalitarianism or authoritarianism on the one hand or democracy on the other. The error consists, the address makes clear, in failure to distinguish between the respective origins of Church and State. The authority and hierarchical constitution of the former come directly from God. The latter derives its authority ultimately from God, but significantly, "great Christian thinkers of all ages" have defended the thesis that its original subject is the people themselves.

Totalitarianism, said the Pope, vainly tries to achieve permanent unity by granting to the civil power "an unwarranted scope, determining and fixing, both in regard to form and content, every phase of activity and so confining every legitimate individual life, whether personal, local, or professional, within a mechanical unity or collectivity conceived in terms of nation, race, or class." Authoritarianism is equally unsatisfactory. Its error consists in excluding citizens "from any effective share or influence in the formation of the social will." With such a system the Church has nothing in common.

In October, 1946 Pius XII developed the difficult subject of freedom of conscience and religion and re-emphasized the Church's unique authority over Christian marriage (cf. *Catholic Mind*, March, 1947). In both Church and State certain rights respecting persons and property are similar. However, other rights and goods are so peculiar and proper to ecclesiastical jurisdiction by their very nature that they are not and cannot be the object of the State's judicial control.

The Pope speaks specifically of faith and marriage. Safeguarding the faith among the baptized is a duty which the Church cannot abdicate. The "modern conscience" must come to understand the nature of this right to proceed judicially against those who abandon or deny the faith already possessed. However, referring expressly and in detail to the Yugoslav charges of forced conversions, the Pope reasserted the Church's age-old position: *Ad amplectendam fidem Catholicam nemo invitus cogatur* (Let no one be compelled to embrace the Catholic faith against his will). On the subject of marriage the Holy Father restated the traditional position.

The 1947 address to the Rota takes up the differences in the ends and aims of Church and State. Both perfect societies, the distinction between them must not be interpreted as an antagonism.

However, while exaggerated separation easily becomes harmful, no less erroneous is the totalitarian attempt to insert the Church into the State and make of it an instrument of state policy. But this topic is so important that we will discuss it more fully later.

If the ministers fail

Foreign policy chiefs in Washington have just about resigned themselves to the possibility of failure when the Council of Foreign Ministers convenes again in London on November 25 to draft a German peace treaty.

The best way of finding out where to go from there is first to ask what is the Council of Foreign Ministers. The original idea was that it would help greatly for unity among the big Powers if they themselves did the spade work for the peace treaties. In that way, points of difference would be smoothed out by mutual concessions before the whole question was presented to all the belligerents in the general peace conference.

This theory has not worked out. Foreign Minister Molotov has succeeded in proving himself the greatest obstructionist in diplomatic history. Machinery originally designed to facilitate the making of peace he has turned into an instrument for filibustering. The Soviet position has amounted to an insistence that there shall be no peace until the demands of Molotov are granted. In June, 1945, when the Council of Foreign Ministers was proposed by Secretary Byrnes, no one could anticipate that the Soviets would favor a continuance of chaotic conditions in Europe in order to accomplish political objectives. At London, the Soviets will continue to insist that there shall be no peace conference until unanimous agreement has been reached on all those questions regarded by them as basic. And even if the United States, Great Britain and France, out of their desire to convoke a general peace conference, make concessions that finally meet the demands of the USSR, the Russians will not be bound by any recommendations the conference makes. Former Secretary James F. Byrnes, in his address of November 5 at Winston-Salem, N. C., consequently urged that a peace conference be called for early in 1948. It requires but a statement of the facts, said Mr. Byrnes, to show that our disagreements in the Council, in the words of an old song, "may be for years and may be forever." But peace cannot wait.

The problem of what to do if the Council of Foreign Ministers adjourns *sine die*, as Senator Arthur Vandenberg has recommended, and if the Soviets refuse to take part in a general peace conference, is being resolutely faced. This means that our policy makers are giving consideration, though with misgivings, to the possibility of a separate peace with Germany—that is to say, with a German state based on the present American, British and French occupation zones.

If a split Germany then becomes a reality, a new risk will be run, the possibilities of which are already clear enough to cause concern. For in that event the Soviets will certainly set up a puppet Eastern German state. Political unity will thereupon become the prime issue for the Germans. In this political contest who will be the gainers? Will it be the USSR or the Western Powers, or will it be Germany itself by playing one side against the other? Some writers, like Walter Lippmann, believe that to set up a full-fledged Western state at this time would put all the bargaining points in the hands of the

Soviet Union, which alone would be in a position to grant the unity all Germans demand. Others, while recognizing this danger, believe that the present manifest needs of western European recovery outweigh any risk involved. But this bridge we need not cross until we come to it. Faced with mounting evidence of the failure of his obstructionist policy, Stalin may astound the world by cooperating at London.

Puerto Rico's population

Sterilization, artificial birth control and various forms of public immorality are not the means to improve moral and social conditions in Puerto Rico. Such were the words of Bishop James Peter Davis, of San Juan, in a recent statement condemning those who, instead of fighting the real sources of the present plight of Puerto Ricans, advocate immoral practices in the name of social advance.

The tropical island of Puerto Rico was ceded by Spain to the United States in 1898, and from that date has been administered by our Federal Government. In 1917, under the Jones Act, Puerto Ricans became United States citizens and thus acquired the right to emigrate freely to the continental United States. This right they are now using in ever growing numbers.

The island, with present economic resources, is definitely overpopulated, due to a high birth rate and a declining death rate. With eighty-five per cent of the Island's families possessed of an annual income of only \$400, the inhabitants live in wretched and unsanitary conditions. Hence the exodus to the United States, and mostly to New York where, through lack of adequate housing, they are forced to live in slums under conditions not much better than those they left in Puerto Rico.

Certainly an intelligent solution of the Territory's economic conditions does not lie in the direction of emigration to the already overcrowded metropolitan area of New York. Much less can a solution be found in such immoral practices as sterilization and artificial birth control. Some indication of the extent to which these aberrations have gone is contained in the statement of Bishop Davis:

Already 3,373 women have been sterilized in the various district hospitals of our island. Furthermore, as if this were the most innocent matter, there is open promotion of birth control, even in the case of persons who are not ill. . . . The alleged defenders of public health have overstepped the limits of their professional competence and authority.

These "defenders" apparently hope to solve the economic problem by artificial limitation of the birth rate. They should think about the consequences of their program. Such a procedure, says the Bishop, "tends to depress public and private morality and to make the Puerto Rican people a nation irreparably abandoned to inebriousness, with the consequent inevitable weakening of its moral character."

Economic development and migration can contribute to the problem's solution; immoral techniques only make matters worse.

Have we forgotten to give thanks?

Auleen Bordeaux Eberhardt

Auleen Bordeaux Eberhardt is a Dubuque (Iowa) housewife and mother who keeps her eyes and mind constantly on the alert for ideas which will promote true Christian family happiness. Mrs. Eberhardt has contributed articles on this subject to many Catholic publications.

Have we forgotten one of the basic principles of right living, namely, the necessity of giving thanks to God for all of his blessings?

Today Americans have more prosperity than ever before in the history of the country. Jobs for men and women are plentiful—in one field or another. Practically everyone has money. Scarce articles have come back on the market. True, living costs are high, but all of us can still eat, if not turkey, then stewing hens. We have cars to ride in and gas to fill the tank. Of course, all cannot have 1947 models, but the 1941 Fords will still take us where we want to go. We have roofs over our heads, even though they may belong to our in-laws or friends.

But are we thankful? Not a bit of it. In the enjoyment we get in complaining about the hardness of our lot, we forget to give thanks to God for the great gift of life, and for all of the good things that even the poorest of us enjoy. And most of all, we forget to give thanks for the most precious thing any nation may possess—freedom.

We Catholics ought to be ashamed of ourselves. From childhood, we have been taught the meaning of gratitude. We know that prayer is not merely an endless series of petitions for the things we need or think we need. Prayer is likewise thanksgiving.

Here we are, with beautiful churches, convents, rectories, with excellent colleges and schools, with hospitals, sanitariums, nurses training schools, nurseries, bureaus of charities. We have our own newspapers and magazines. As an institution, we are in the best financial condition in years.

But do we give thanks to God for all of these grand things? Not, I fear, to a notable degree.

As an example, consider daily Mass, novenas and holy hours. During the years of war, worried parents, sisters, brothers, sweethearts and friends jammed the churches to pray for the safety of their loved ones. Petitions were sent to God for the return from the battlefields of all of the gallant young men and women—and for victory. The majority of those in the armed forces came home. And America with its allies won the war.

Where are the parents and brothers and sisters and sweethearts and friends now? Where are the boys and girls they prayed for?

Assuredly, they are not at daily Mass, at holy hours, at special services, at novenas. Only a faithful few attend.

Of course we are busy. All of us are rushing around, trying to do a hundred and one things, ninety of which are unnecessary. We seem to have lulled ourselves into that very comfortable frame of mind that excludes the sacrifices which acts of thanksgiving entail.

Why are we so blind? In our hearts we know better. We know that ingratitude is one of the basest of human emotions. Surely we, who have been made by God, at least owe Him gratitude for the very fact that we are alive. More than that, we owe Him thanksgiving for the countless blessings He has showered upon us and on our country.

Stop and consider what would be our feelings if we were like the people of many European countries—never having enough to eat, never being quite warm, never knowing security. Suppose we had to stand by, helpless, seeing our children, the "light of our lives," grow thin from starvation and weak from disease. What then? Suppose we had to spend our days under "the heel of a conqueror," unable to speak, even in the privacy of our homes, without anxiety, living always in an atmosphere of fear.

God has been very good to America. We alone of the warring nations have suffered no grievous material destruction.

But are we grateful? Do we crowd the churches to offer prayers in thanksgiving for our blessings? Do we make holy hours to thank God for sparing our land from devastation? Remember, but for the hand of God, American homes might have been bombed, American children enslaved.

Let's try to get back the good, old-fashioned virtue of being grateful. We owe God this gratitude. We have had our fling at pleasure, at money-making, at unnecessary activity since the war. Now it's time for us to pray.

Parents have no more effective means of thanking God for all of his blessings than to gather, each evening, with their family in prayer. Family prayer, so long forgotten, is one of the greatest means of bringing fathers and mothers and children close to one another. There cannot be rancor, hatred, ill temper in a family group that prays together. Prayer increases love—love of God and love of family.

Daily Mass and frequent Communion are the best manner of giving thanks on the part of those whose duties will permit them to attend services. Are we really too busy to go to daily Mass? Many of us only think we are rushed. I know of a mother who hasn't missed Mass (except in case of illness) for seven years. She prays daily in thanksgiving for her blessings and she has been truly blessed. Her husband and children are well and happy, and deep in their hearts is an abiding love of God.

For those who cannot go to morning Mass, there are many special services. Every parish has them. Pastors literally beg people to attend holy hours, or evening devotions. Far too often, only a handful of people attend. These quiet half-hours or hours of prayer offer

splendid opportunities for thanksgiving. During these times we can come very close to God.

Right now it is imperative that we give thanks to God with great fervor and devotion. Our land is free. In sheer gratitude, we should kneel to God each day for this mighty blessing.

A giver of gifts soon tires of ingratitude. What if God, who has given Americans so much, were to turn His back upon us? Then, indeed, we should see dark days. For all of us who read, who think, who listen,

A European looks at the United States

Jacques Maquet

For many young European intellectuals, the appeal of America is tremendous. There are many reasons for that appeal in this postwar period. Among these are recollections of the achievements of the American Army during the war, the seemingly inexhaustible wealth of your country, America's sudden emergence as one of the two top Powers in the world. We are also extremely interested in your internal political organization, which looks so efficient. Finally, there is such firm, quiet confidence in the rightness and truth of your beliefs. All this contrasts strikingly with our situation as continental western Europeans.

We do not want America to become a myth, blinding rather than illuminating her European admirers. Unfortunately, some of the cultural features coming from your country look rather disquieting. For instance, there are the comics, which have begun to appear in some of our newspapers, and sundry products of Hollywood, together with a degrading worship of the cinema stars.

When a European has the good fortune to come to the States for research work, he has two major things to do: carry on his personal studies and compare his picture of the States with the reality. During my sojourn in the U. S. A., I have stayed most of the time in New England, but I have also devoted time to a 9,500-mile round-trip across twenty-five States. Even so, my experience of America is extremely narrow, both in time and in space. Under such conditions, it may seem presumptuous for me to make any comment. Nevertheless, when I return to Belgium, my country, I shall be asked many questions about the States. And these questions *must* be answered.

The first question will be about America as a nation. The fact that all Americans feel themselves of the same nationality is amazing to Europeans, who feel nationally only toward the group of people with whom they share the same race, the same language, the same religion, the same long history. Since American history is short, what is the basis of this national sense?

Of the usual factors of nationality, Americans have at least a common language. The rapidity of the disappear-

know that each day those grow stronger who would destroy us. Even now a shadow lies across our path.

But if we show God that we are truly grateful, if we begin again the practice of "saying thanks," He will protect us. For God is great, and God is good.

Let us, this Thanksgiving Day, resolve that we will be grateful in the future. It will be hard, at first, to return to our prayerful habits. But if we persevere we will be richly rewarded. For God is never outdone in generosity.

Jacques Maquet is a Belgian lawyer (LL.D. from the University of Louvain) who, with his wife, has been in the United States under the patronage of the Belgian American Educational Foundation since November, 1946, preparing his Ph.D. thesis in sociology at Harvard University.

ance of other tongues than the English is extraordinary, especially when we remind ourselves that, in Europe, dialects spoken by a few million people continue undisturbed for centuries.

A second factor is the uniform style of living. For instance, here are a few of the similarities which struck me. One is the country town with its nice, residential district built around the business- and shopping-center. In Europe, even in small provincial towns, the houses are built in rows and stuck together—one feels there was no Middle Age in America. Another is the extensive use of cars, and the commercial and social organizations tied up with it: filling-stations, cabins and "motels," "drive-in" inns and theaters, trailer-camps, etc. The same products, the same fashions, the same movies may be found from coast to coast. This explains why there is no apparent provincialism in the States. Provincialism may be found in mentalities, I suppose, but, at first sight, it is not manifest in the material side of life.

But these two factors of nationality—common language and uniform style of living—are much less important than the third, your common values. To feel that some things are worth working and living for, and eventually dying for, constitutes the most powerful bond of the American people. Few countries have such a clear-cut idea of their basic values. It is, of course, possible to determine French or German values, but we can arrive at them only through a long intellectual elaboration; and the average citizen in France or Germany is not very conscious of his specific values. In America each citizen seems to be fully conscious of them. Many of the people I have met in the States—especially on my trip—have tried spontaneously (when they knew that I was a European) to explain why they liked America: it is a country that provides everybody with a fair opportunity; it is here that people enjoy the largest freedom; it is a country that "works" economically (this is generally related explicitly to free enterprise).

To be American, then, does not mean only United States citizenship; it means also sharing the American creed. This explains things which seem curious to for-

eigners—for instance, the use of the word “un-American” to characterize the political attitude of some American citizens. A good example is the communist controversy. It was only by reading American papers that I understood the difference between the arguments used in France and in the States against that Party. When a French rightist columnist writes that the Communist Party is “anti-French,” he means that, for him, the attitude of the Communist Party in foreign policy does not support French interests. In America, the accusation of being un-American may have a similar meaning; but, principally, it implies a contradiction between the ideal of that Party and American values.

It seems strange to place a set of ideas above the mere fact of having been born in a country. But originally and during the great immigration of the nineteenth century, that was, for many people, the normal way to become Americans. This being the country of their choice, it was quite normal that it should represent the ideals the immigrants sought: religious freedom, riches for some, and a new start as pioneers in a new land for all of them.

This explains why people coming from everywhere, with such different backgrounds, could feel a new, genuine patriotism after a few years. But spiritual allegiance to one's country does not provide only advantages; there is also potential danger involved—the danger of repudiating other values than one's own, either in the States or abroad.

“Well,” my friends will say when I get back to Europe, “the Americans have common values: equality of opportunity, freedom of expression and prosperity, but do they always live up to those values in their country?” Immediately, some pictures will arise in their minds: a lynching, the Joad family of *Grapes of Wrath*, the Ku Klux Klan . . .

My answer will be: first, that I am unable to determine to what extent American spiritual assets prevail over the liabilities. I am inclined to say they do greatly, but there is no yardstick for measuring these matters. Obviously the size of the country, the rapidity of technological changes, the social elasticity, provide Americans with more possibilities than young Europeans enjoy. Expression of a broad range of opinion is permitted here. And as for prosperity, the famous high standard of living is a reality.

But there are many shortcomings which distort the American scene. The haves and have-nots, the Negroes and the white men have not the same opportunities. To talk of freedom of political expression may seem ironical in some places (the South, for instance) and in some periods. Prosperity is a mere dream for many: from the teachers who have to be bartenders at night to the sharecroppers in the South and the slum-dwellers in every great city.

There are many things wrong in America as everywhere else, but—and this is my second answer—the morally-minded people seem more numerous than in many other countries. Americans, in general, tend to consider the problems of society or of private life first as moral issues. A cynical attitude would be logically

consistent with the pragmatist tendencies of the American mind. However, this attitude is not so common as one would expect. It seems to me that moral-mindedness expresses a statistical average.

For instance, in the controversy about the Truman Doctrine, last March, one of the main reactions against it was presented in terms of ethics. This was true not only of journalistic presentations; I met many people who really did not know what to think, for the reason that the Truman Doctrine seemed to by-pass the United Nations, and they felt there was a moral obligation to submit the whole matter to the UN instead of taking a one-sided action. In similar cases, as far as I remember, the average European judges only in terms of efficiency and of the advantages to his respective country.

Another matter in which I noticed the morally-minded American character is the Negro question. With some Americans, it is not so easy to talk of that question as to talk of the difficulties of the United States foreign policy or of labor problems; it seems that a guilt feeling arises when the race question is touched. In Louisiana, I asked a white man some very neutral question about the Negroes. Immediately he replied with an attempt at justification based on racial inferiority. He felt the need of a moral apology. Even the guide of a sight-seeing tour in Chicago could not keep from commenting on the moral aspect of that question when going across the slums of South Chicago.

To sum up, I do not know to what extent the actual

situation in the States is a realization or a distortion of American values but, what is perhaps more important, the moral-mindedness of many American citizens is a warrant and a hope that the gap between the reality and the ideal so commonly accepted



will continue to grow more and more narrow.

Then I feel the unavoidable question will come: “But Americans are terribly materialistic, are they not?”

Many Europeans are inclined to look to America because they believe they can identify their own spiritual values with American ideals of freedom and human dignity. But they are often told that Americans are very materialistic and that “their idea of human rights does not go beyond possession of a cottage, an icebox and an automobile.” So the question of materialism has a very practical bearing for many European minds.

We have spoken of values as things that people feel are right and important, without reasoning and justification. For instance, they feel immediately that a man should not be enslaved by another. If the things that actually count for a man are material goods—to be rich and comfortable, to have a good time—we say he has materialistic values. But beyond that level of values, there is another, on which we base conceptions of the nature of man and reality—philosophy in a broad sense. Here materialism means, by and large, the philosophical position that there is no transcendental reality beyond

the world that we can reach by our organs of sense and our instruments of scientific measurement. In that perspective, man is considered as a kind of organized matter with a better nervous system than other animals.

Let us turn now to the question: "Are Americans materialists?"

Freedom of expression is surely a spiritual value. Equality of opportunity is less spiritual, because it is generally understood as "opportunity to make money." What may be the historic origin of the idea of prosperity does not matter: it is now a materialistic value. So, it seems that, from liberty to prosperity, the gamut of American values comprehends both spirituality and materialism. This suggests the question: if a conflict should occur between freedom and prosperity, which would be chosen by Americans? That is difficult to answer, but there are some alarming clues. For instance, one very popular argument in favor of American democracy against USSR communism is "the highest standard of living in the world" of the American workers.

In America we have to consider roughly two lines. The first is Christian spirituality, which includes the belief in a personal God and the transcendent destiny of man. This Christian viewpoint preceded the materialist in the New World, and many Americans still share this conception. However, many others—especially the intellectuals and their reading public—have given up this idea. There is no "other world," more authentic than this one, which adds a second dimension to man and in which human actions have eternal repercussions. Man is rather a kind of superior animal limited to "this world" and trying painfully to master the impulses of his unconscious and the pressures of society.

Up to this point, we have considered values and philosophy separately, but there is a relation between them. It is by philosophical conceptions that values are systematized and justified. For instance, one of the ways to justify the idea that a man must not be enslaved is to

conceive of him as a person, i.e. a being who has his end in himself. Consequently, no person or institution has the right to use him as a means to its own purposes.

It is not suggested that it is impossible to justify equality and freedom except by a spiritual philosophy. The spiritual philosophy, however, is more consistent with these essential values. Historically, the first basis of the American values was the Christian philosophy: it is because man has to realize his salvation during his earthly existence that he is endowed by God with inalienable rights. The philosophical materialism now prevailing makes justification of the inalienability of human rights more difficult. The situation with which we are confronted is paradoxical. The American intelligentsia are, more than other groups, conscious of the worth of human dignity. At the same time, the intelligentsia uphold a trend of thought which is deeply materialistic. This situation is by no means peculiar to America, but it is especially striking here just because the idea of the dignity of man is so highly appreciated.

What about the future of these ideas of freedom and dignity in the States? Our hopes that they will survive and grow rest on the great number of Americans deeply devoted to these ideals, and on the wish that a conflict between liberty and prosperity will ever be avoided. But if conflict should arise, freedom and equality, in so far as they are not founded on a spiritual philosophy, would be strongly threatened.

These are the principal questions I shall have to answer when I am back in my country. You may wonder perhaps why I have wanted to publish these comments which are—I am fully conscious—so rough, naïve and incomplete. It is because, after a few months in this country, it is impossible for me not to like the States and not to feel myself indebted to your country. The best way I have to manifest my affection and gratitude is to tell you first what I shall tell my inquiring European friends.

Workers are people

Laurence Burns

During the past few years, students of industrial relations have become increasingly aware that the present-day worker is not merely dissatisfied with his pay check, but is dissatisfied with his job. The old-time craftsman's pride in making a complete product is obviously denied to the present-day factory worker, who can find little satisfaction in merely tightening nut Z20 on bolt X-302B on a seemingly endless number of identical objects passing continuously before him. He dislikes his work, and the employer who provides it.

The employer may try to reduce this dislike by providing the employees with social and athletic activities, or a company magazine, all intended to foster "company spirit" and prove that the entire organization "is just

Since contributing his "Failure of business management" to AMERICA (April 19, 1947) Laurence Burns has resolved his doubts about being a business man, the Twentieth Century Fund's Cartels in Action having quoted from his intra-company notes.

one big, happy family." But the workers very often feel that in this big family they are considered merely as the children, and as the problem-children at that. This becomes even clearer when the employer takes the next standard step and, trying to teach them his own brand of economics, furnishes them with explanations of the company's policies and financial reports. This gives very little satisfaction to the employee, who probably considers it a mere attempt to explain away the company's dictatorial attitude and "fabulous" profits. The worker is not really interested in explanations of the company policies after they are adopted; he cannot take pride in the company as *his* company unless proposed policies are explained to him *before* they are adopted, and unless he

has some voice in deciding *whether* the policies shall be adopted.

Yet the very suggestion of taking the employees into its confidence to this extent will generally be met immediately by the company's frenzied cry that it cannot surrender the prerogatives of management. This very cry effectively stymied the workers' first postwar attempt to determine how great a wage increase could be paid without a price increase. Management stubbornly refused to open its books and cooperate, and thus lost a magnificent opportunity to avert the succeeding waves of wage and price increases.

The employees do not wish to disrupt discipline and efficiency by sharing in management's truly "executive" function, the enforcement of policies; but they would generally like at least an advisory share in the "legislative" function, the deciding of what those policies should be. This is by no means unreasonable, because a decision to discontinue a line of goods, or to move a plant to a distant location, may affect the worker even more than it does the stockholder. Too many executives still draw a sharp line between management and labor, and believe in the class struggle more rigorously than do the Communists.

Business is lagging far behind politics in recognizing the workers' rights. Possession of property is no longer generally necessary to a vote and voice in the political sphere; but possession of a company's stock is still the prerequisite for a share in its corporate management. We would be living in an unfortunate country, indeed, if the people had to resort to a military insurrection every time they wished a legislative change; yet the worker is forced to fall back on the strike as his chief means of obtaining justice. Business cannot expect to remain forever the outstanding example of dictatorship in a democracy; and it cannot long continue to regard the worker much as Hamilton regarded the people in his retort to Jefferson: "Sir, your people is a great beast!"

The worker cannot take any real pride in the company as *his* company so long as he can be summarily dismissed from it by an arbitrary change in policy made by a remote executive in a comfortable office. The worker seeking redress under such circumstances can only bang his head bewilderedly against the impenetrable wall of a "line organization"; there is no one in the company to whom he may present whatever case he may have. His immediate boss can only say, in a manner reminiscent of Nuremberg: "Don't blame me, I'm just following orders." The personnel department can only mouth its impersonal phrases of consolation, taken from some standard practice manual; and the dismissal order itself has already been impersonalized by having been sent down "through channels," so that the official responsible for it is carefully insulated from any intimate knowledge of the heartbreaks his order creates. He can romp happily over the golf course with an important customer, and do his "firing" by push-button.

The only way to return responsibility to management is to make the official who decides on the firing policy do the actual firing. Let him talk to the men dismissed,

in groups if necessary, but giving them plenty of opportunity to talk back. He may protest that he has no time for this or that his time is too valuable; but it may well prove to be the most valuable time he will ever spend, for otherwise he will not "get the complete picture" or fully know his business. A knowledge of the human beings in his business is at least as important as knowledge of the profit-and-loss sheet. After all, "what doth it profit a man. . . ?"

The president of one very large company recently stated that he could not know from day to day how many plants his company had, or what the labor conditions were in each of them. He may have unwittingly admitted that the company had gotten too big for him to handle, or that he had no real interest in his employees; but in either case it shows the remoteness of management from its employees.

The union officials are often just as remote from the workers as is the management itself. The higher union leaders are generally chosen by delegates, and these delegates may in turn have been chosen merely by other delegates, and not directly by the workers. This separation of the workers from their leaders by several layers of delegates is sometimes responsible for the odd actions of those unions whose conventions stop just short of openly endorsing communism.

The occasional gulf between leaders and rank-and-file

is well illustrated by the overwhelming rejection by most of the Ford plants of the pension plan sponsored by some of the union's own officials. It is further clear from the referendum vote a year ago in Massachusetts on the bill requiring extensive financial reports from unions. Despite vigorous opposition by union leaders,

the referendum won by a vote so large that it was obviously supported by a large number of unionists.

Clearly, then, any discussion of proposed company policies must include the workers themselves, if it is to give them any real sense of sharing in the management. A proposed policy could be explained to the workers in reasonably sized groups, by a responsible company official, preferably the one with whom the policy originated. The union officials could be present to counteract any attempt at mere management propaganda, and the meetings might well be held in union halls. Discussion should proceed on as friendly a basis as possible, with individual workers given every reasonable chance to present their views. Many will not say anything, and yet will gain something from the debate; the response may be disappointing until the workers begin to feel that the meeting is really "on the level" and that nothing they say will be held against them.

The production suggestions of employees proved quite valuable during the war, and their ideas on general company policies may be just as valuable. The employees in



a mass-production plant are generally the very kind of people to whom the product must be sold. They might know better than the management how to sell the product to people like themselves, what advertising would impress them, what price would make the product appeal to them, what wage they would have to get before considering the possibility of buying the product.

Employees' ideas on the company or industry set-up might well send a breath of fresh air over the arid desert of present-day industrial thinking. For the last two decades businessmen have almost unanimously opposed every progressive economic measure as being bad for business; yet today, with the measures adopted, business and profits are of greater volume than ever. The businessmen did not know what was good for business. They knew details, but not general principles—the forest was obscured by the trees.

Despite modern production methods and magnificent machinery, industry is stagnant in its economic thinking. Only recently, the head of one of our largest business groups looked back fondly on the 1920's and stated that the conditions of the last twenty years had "put the

brakes" on industrial progress. And yet most people thought someone had stepped on the accelerator!

Man-to-man discussion with his workers might eventually broaden the average businessman's economic views, and might also dispose of some of the pet economic errors of the workers. The opinion of the majority of the employees in such discussions need not be binding on the company to be effective; some of the employees' economic ideas, once really understood by the management, would probably be adopted for sheer merit, and others might be abandoned by the whole group if discussion showed them to be impractical. Where differences on vital points proved irreconcilable, the employees could still fall back on a strike, but the frequency of such occurrences would be reduced by the discussion groups. The worker would emerge with a new sense of dignity in his position, a better understanding of the relation of the company's problems to his own, and a real sense of "belonging"; and the employer would gradually learn to consider his employees less as mere statistics or automatons and more as real people, alive, anxious and able to help solve mutual problems.

Evolution of the First Amendment

Francis Canavan

Francis Canavan, S.J., believes the best way to discover the exact meaning of the First Amendment is to see what was the intent of the men who wrote it. Mr. Canavan has an M.A. in political science from Fordham U. and is now in theology at Woodstock, Md.

In the current controversy over the meaning of the First Amendment and "the great American principle of the separation of Church and State," if the truth is what is sincerely desired, it will most surely be found in the utterances of the men who framed and passed the Amendment. The Amendment means what they intended it to mean, for they wrote it; and what they intended it to mean can only be gathered from their own words.

Their words on the subject are found, in part, in the record of the debate on the First Amendment, in the First Congress, First Session. This debate was not published in the *Congressional Record*, for that had not yet commenced publication, but one may find it in the *Annals of the Congress of the United States*, vol. I (Ed., Joseph Gales; Washington, Gales and Seaton, 1834), in which are printed, not verbatim reports, but paraphrases of the speeches delivered on the floor of Congress.

The prime mover in the introduction of the proposals which were to become the first ten amendments to the Constitution was James Madison, then a member of the House of Representatives from Virginia. On June 8, 1789 he moved that the House go into Committee of the Whole to consider amendments to the Constitution. He was aware that the urgent business of organizing the newly-established Federal Government was not yet completed, but several of the State ratifying conventions had demanded the addition of a bill of rights to the Federal Constitution, and he felt that a start must be made in this direction. For the present he was content to read his

proposals for amendments and give the reasons why he considered a bill of rights necessary. But since our only purpose is to ascertain the true purport of the proposal which was to become the First Amendment, in so far as it bears on religion, we shall confine ourselves to that and to the remarks which concern it.

As Madison first proposed it, then, on June 8, the First Amendment read thus:

The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner, or on any pretext, infringed [*Annals*, I, 434].

He followed his proposals with a lengthy apology for bills of rights in general. None of his remarks concerned the religious clause as such, but one paragraph has a certain pertinence to our subject:

But I confess that I do conceive, that in a Government modified like this of the United States, the great danger lies rather in the abuse of the community than in the Legislative body. The prescriptions in favor of liberty ought to be levelled against that quarter where the greatest danger lies, namely, that which possesses the highest prerogative of power. But this is not found in either the Executive or Legislative departments of Government, but in the body of the people, operating by the majority against the minority [*Annals*, I, 437. Italics inserted].

A select committee, of which Madison was a member, was finally appointed on July 21, "with instruction to take the subject of amendments to the Constitution of the

United States generally into their consideration, and to report thereupon to the House." (*Annals*, I, 664.) On August 13 the House went into Committee of the Whole to consider the report of this committee, and on August 15 took up the religious-establishment clause, which now read:

No religion shall be established by law, nor shall the equal rights of conscience be infringed [*Annals*, I, 729].

On this clause was held the only Congressional debate on the meaning of the First Amendment recorded in *The Annals of Congress* (I, 729-731), prior to the adoption of the Amendment by the States. Brief though this debate was, it is nevertheless significant as revealing the mind of the men who framed the Amendment.

The first man to speak on the clause in question was Peter Sylvester of New York. He expressed doubts about the mode of expression used in it, because "He apprehended that it was liable to a construction different from what had been made by the committee. He feared it might be thought to have a tendency to abolish religion altogether." Elbridge Gerry of Massachusetts thought the clause might better read that "no religious doctrine shall be established by law." Daniel Carroll of Maryland, a Catholic, thought on the other hand that the words should be adopted as they stood. Many sects, he said, felt that they were not well secured under the new Constitution, and this would go far toward conciliating them to it. Nevertheless, "He would not contend with gentlemen about the phraseology, his object was to secure the substance in such a manner as to satisfy the wishes of the honest part of the community." Madison's reply to all this is worth quoting in full:

Mr. Madison said, he apprehended the meaning of the words to be, that Congress should not establish a religion, and enforce the legal observation of it by law, nor compel men to worship God in any manner contrary to their conscience. Whether the words are necessary or not, he did not mean to say, but they had been required by some of the State Conventions, who seemed to entertain an opinion that under the clause of the Constitution, which gave power to Congress to make all laws necessary and proper to carry into execution the Constitution, and the laws made under it, enabled them to make laws of such a nature as might infringe the rights of conscience, and establish a national religion; to prevent these effects he presumed the amendment was intended, and he thought it as well expressed as the nature of the language would admit [*Annals*, I, 730].

The fears of the other members of the House, however, were not entirely quieted by Madison's assurances. Benjamin Huntington of Connecticut said that "he feared, with the gentleman first up on this subject, that the words might be taken in such latitude as to be extremely hurtful to the cause of religion. He understood the amendment to mean what had been expressed by the gentleman from Virginia; but others might find it convenient to put another construction upon it." He then went on to explain that in New England the financial contributions of church members to their churches were regulated by law and were actionable in the courts. But under the proposed amendment, it would be impossible for a Federal Court

to compel a person to perform his engagements in this respect, "for a support of ministers or building of places of worship might be construed into a religious establishment." He concluded by saying that "he hoped, therefore, the amendment would be made in such a way as to secure the rights of conscience, and a free exercise of the rights of religion, but not to patronize those who professed no religion at all."

Madison's reply to this was that, if the clause were changed to read that "no national religion shall be established by law," the minds of his colleagues might be satisfied. "He believed," he said, "that the people feared one sect might obtain a preeminence, or two combine together, and establish a religion to which they would compel others to conform." This was what the amendment was intended to prevent, and the insertion of the word "national" would point it directly to that object.

He later withdrew this motion because of a quibble raised by Gerry, that the word "national" implied that the government was a unitary rather than a federal one. The House then adopted a motion by Samuel Livermore of New Hampshire, that the clause should read: "Congress shall make no laws touching religion, or infringing the rights of conscience."

On August 20 the clause was again altered to read: "Congress shall make no law establishing religion, or to prevent the free exercise thereof, or to infringe the rights of conscience" (*Annals*, I, 766); and in this form, as far as can be discovered from the *Annals*, it was sent to the Senate. No record was kept of Senate debates in the First Congress, so we do not know what was said on it there. But apparently there was some disagreement with the clause as passed by the House, for it was among others referred to a conference committee. Finally, on September 24, the House agreed to accept the conference committee's report if certain changes were made in it. One of these was that the future First Amendment should be altered to read:

Congress shall make no law respecting an establishment of religion, or prohibiting a free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances [*Annals*, I, 913].

In this form the Amendment was agreed to by the Senate, and in this form it was sent to the States and ratified.

It is plain that throughout the various changes in wording, the meaning of the First Amendment remained substantially the same. It is plain, too, that in Madison's mind, and in the minds of the others who spoke on the proposed amendment, that meaning was that Congress was prohibited, not from aiding religion, but from imposing one religion on the people to the exclusion of others. There is no sign of any intent to oblige Congress to be either hostile or indifferent to all religions, or to withhold benefits from citizens because such benefits might foster religion. What the framers of the First Amendment had in mind was a possible Church of the United States by law established, not a possible program of free buses or free textbooks for all children in all schools.

Literature & Art

Hints on juveniles

Dorothy M. Bryan

Even if we should want to, it is not easy to escape the fact that the world has moved in very closely about us during the past few years, so that it is now all the more necessary to have a true understanding of other peoples and their ideals and manners, in order that we may all live together intelligently and amicably. I do not believe that there are many easier, better means of accomplishing world friendship than reading.

This is such an accessible, pleasant way for young people particularly. They do not have to read weighty dissertations on international relations, nor need they be approached through camouflaged, enlivened propaganda stories. Girls and boys of all ages and temperaments can find a wealth of books suited to their individual tastes and presenting practically every land about which they may want to know.

We do not have many books from and about foreign lands translated into English for American children. There are, of course, numerous collections of folk tales, and children delight in some of them, but others are of interest primarily to mature students of racial roots, so watch your selection here. We do, however, have many books written and illustrated by authors and artists who have come to the United States from all over the world and who thus have the great added advantage of knowing American children and what will interest and impress them. Then there are the many effective books about far countries written by Americans who have investigated their subjects thoroughly and impartially.

However, the makers of books for girls and boys cannot just know about things; they must also be able to present them in a live and arresting way. Young people are the most difficult to win over but, once an author succeeds, he has the most appreciative audience possible—one that is very heart-warming. Ask any author who writes for both adults and children. So it is easily seen where a first-hand knowledge of the prospective young readers of his book is important to any author, and in a particular way to the interpreter of a foreign land.

In books for little children the artist is, of course, just as important as the author, if not more so. He must supply those telling details of background, costume and character that the simple text cannot cover. His very selection of colors must establish the right atmosphere. Above all, he must give to the people in his illustrations a universal appeal. Some of the gayest, most artistic of our picture-story books have their sources in other lands.

There are all sorts of good international books for

older girls and boys. Modern, lively travel books, with their fine photographs or drawings, offer a necessary background for these people we must know more intimately. Many an adult is finding in the excellent younger fictionized biographies the clearest and best introduction to the personalities of other times and places.

Then, of course, there are the fiction stories about young people in other lands. Here, too, the character of the books has improved as the need for them has become greater. We find fewer stock figures and more appealing individuals that children may warm up to personally first and then identify as representatives of another nation. And when, through the right books, they become friends with stalwart George of England or are concerned over hungry Nikko of Greece or because Stacia of Poland is not free and happy as they are, then the achievements and problems of a whole country will interest them.

If young Americans come to know the families of these foreign book friends and gradually realize, not just how strange and different their ways are, but also how similar their ideals and interests are and even their amusements, then they will not find it too difficult to grow into a sense of familiarity and friendliness with the nations these families represent. And in our concern for their making faraway friends, let's not forget that *first of all* they must try to appreciate their own countrymen, who are not all cut out of the same pattern either, and most certainly do not all think and live in similar ways.

Young people must have writers of integrity, with true, high standards, as well as accurate knowledge, to interpret the people of other lands for them through appealing, readable books; otherwise false impressions and values may be set up that will do them more harm than good. This is where a *reliable* recommended reading list comes in. *Be very sure that you know your reviewer and his or her standards.* Children's books are not by any means too simple and insignificant to present untrue statements and undesirable ideals. Sometimes these notes of intolerance or unfairness slip in through ignorance—but not always. You needn't be supersensitive, like the woman who protested vehemently to the publisher that a gay jungle picture-book "maligned a noble body of men" because it was titled *Jingo the Monk*, but you might be surprised if you checked over the stature of some of the so-called "heroes" of books for boys and girls!

So find out about your reviewer first and let him take care of the author's ability. Literary values are very important, of course. And so are the entertainment and adventurous potentialities of a book. Little good is ever gleaned from boredom. But the true spirit of Christianity is the most important of all. Be sure that the children you love find it, along with a good time and a broadening outlook, in the books they read.

TO FILL THE CHILDREN'S SHELF

For the very young

In the picture-book age, there are two kinds of books the youngsters like. The first is the real picture-book, with very little text; the second is the simple text for reading aloud by older people. Here is a group of books which contains some suggestions for both kinds.

An important book for the beginning reader is *The Rainbow Dictionary*, by Wendell W. Wright (World Books, \$3.50). The definitions of the words are backed up by a simple explanation, by the use of the word in a sentence, and by pictures—1,100 of them by Joseph Loeb in two colors—which will appeal to young word-hunters.

A good collection of ten favorite stories, with plenty of full-color pictures, is *Storytime Favorites*, edited by Theresa Ann Scott. This is one of the uniform series of Wonder Books that Random House puts out for fifty cents.

Gospel Rhymes, by various authors, illustrated by Jeanyee Wong (Sheed & Ward, \$1.50), is rather adult in tone, but might be a good book for youngsters to be read to out of.

Clever little verses that will make the young ones ask lots of questions are winningly decorated in *The Mouse with the Small Guitar*, by Al Graham, with illustrations by Tony Palazzo (Welch, \$1.50).

More simple poems for children are very appealingly presented in the text by Barbara Young and the illustrations by Mary Barton in *Christopher, O!* (McKay, \$2.50). Subject heads include Blowing Winds, Early Morning, Buns and other familiar childhood things.

A marvelous monkey features in *Curious George Takes a Job*, by H. A. Rey (Houghton, Mifflin, \$2.50). He escapes the keeper, gets one job washing

dishes, another as a window washer, is recaptured and makes Hollywood. Good nonsense with action pictures.

Tricks galore dot the pages of *Taffy and Joe*, by Earl and Linette Burton (Whittlesey, \$2). They are a monkey and a dog who run away to a circus, learn new tricks and come home to delight the neighborhood with them.

What happens when the dog-catcher's cart runs wild, knocking over all sorts of things, and finally busting open to release all sorts of locked-up dogs, makes a funny picture-story book. Leonard Weisgard is responsible for the fun in *Down Huckleberry Hill* (Scribner, \$2).

A clown and a trained seal manage to console a little boy who has lost his hat and feels bad about it. This they do with tricks that are wonderfully pictured by Georges Schreiber in *Bambino, the Clown* (Viking, \$2).

An alligator that makes a barrel of money singing and playing the banjo in a circus gets homesick and returns to preach the gospel of harmony among the animal kingdom. W. J. Pat Enright tells and draws the engaging story in *Al, the Alligator* (Dodd, Mead, \$2.50).

A generous Mexican-American family (met last year in *Necessary Nellie*) has its many problems complicated further by Nellie, the mutt, presenting them with pups. The interest in *Nellie and the Mayor's Hat* centers around how they manage to get the Mayor to step in and solve the puzzle. Charlotte Baker wrote it, and adds amusing pictures (Coward, McCann, \$2).

A good autumn-y picture-book is *Roger and the Fox*, by Lavinia Davis, illustrated by Hildegard Woodward (Doubleday, \$2). Autumn and snowy woodland scenes are the terrain over which Roger searches for the wary fox.

A fairly enchanting tale is *The Wolf*, by Mary K. Harris, illustrated by Kathleen Cooper (Sheed & Ward, \$2), which tells of a legend connected with St. John Bosco. Three children and a sick grandmother, isolated by a storm, are saved by a wolf—and had St. John sent him?

Dumblebum, by Elsie and Morris Glenn (Macrae, \$2), is another scarecrow tale, this time about one who has lots of friends but no family. How he discovers them is amusing.

In *Big Susan* (Macmillan, \$2), Elizabeth O. Jones tells a story about some dolls who never lost faith in their little owner, though she forgot them for six weeks. Little girls will like this.

Some Outstanding Ones

Benjamin West and His Cat Grimalkin. Intermediate. p. 215

Li Lun, Lad of Courage. Intermediate. p. 214

The Rainbow Dictionary. Picture-book age. p. 213

Curious George Takes a Job. Picture-book age. p. 213

Nellie and the Mayor's Hat. Picture-book age. p. 213

Stone Soup. Intermediate. p. 214

The Lure of Danger. Boys. p. 217

Hideout. Boys and girls. p. 218

Judy's Journey. Intermediate. p. 214

Us and the Duchess. Intermediate. p. 214

Summer under Sail. Girls. p. 215

A gay and noisy family is *The Trolley-Car Family*, who solve their money problems by moving into an abandoned trolley that the father had driven. This is a good topsy-turvy tale by Eleanor Clymer, pictures by Ursula Koering (McKay, \$2).

Charming country-life pictures decorate an engaging little tale telling how a little girl's grandfather makes her a willow whistle. This is a nice picture book called *Wee Willow Whistle*, by Kay Avery (Knopf, \$1.50).

Parents bedeviled by youngsters on rainy days will find a boon in a book like *Judy and Jim: a Paper Doll Story Book* (Simon & Schuster, \$1). Hilda Miloche and Wilma Kane tell a story and give the tots plenty to do in dressing the characters, putting them into their proper slots on the papers, etc.

Goodnight, Moon is a lovely little book for bed-time reading. It introduces a bunny saying goodnight to all the objects familiar to a little child, and the illustrations (by Clement Hurd) keep pace with the sleepy atmosphere. Margaret W. Brown did the text and, though it is expensive (\$2 from Harper), it is an original book of quality.

A Big Brown Bear is the hero-villain of a delightful picture-story book with text by George DuPlaz, illustrated by Gustaf Tenggren (Simon & Schuster, \$1).



For before teens

The intermediate age takes care of youngsters, say, from eight to about eleven. After that time their reading begins to diverge somewhat, and boys and girls start off on their own separate ways, but up until then both like a good story. Here are some to keep them busy.

Mothers will welcome and, strangely enough, girls will like, *Nancy Keeps House*, by Helene Laird (World. \$2), with line drawings by Sari, which make the tasks of housekeeping interesting and attractive. The young heroine is called on to take over the care of home, and finds fun and dignity in what might have been drudgery.

Frontier hardships and adventures make *The Cabin on the Silver Tongue* (Wilde. \$2.50) a good tale, as we follow the lives of four children left homeless by an Indian raid. They are taken in by a crochety grandmother, with whom they share storms, Indians and hardship. Agnes B. Dustin tells the story, and Henry M. Picken illustrates it.

A flood in North Carolina is the high spot in *River Treasure*, by Mebane H. Burgwyn, illustrated by Ralph Ray (Oxford. \$2.50), but a little Negro orphan boy is the hero. Good folk atmosphere and a good depiction of hard toil and disappointments cheerfully undergone commend the adventure story.

Young Sam loved horses—one in particular, Melody—though his old nag, Mutton-Bone was dear to him, too. When danger threatens, all Sam's friends help him and Judy solve a minor mystery, and all ends well in another good horse story. *Melody, Mutton-bone and Sam* (Doubleday. \$2.75) is written by Lavinia R. Davis and illustrated by Paul Brown.

Plenty of vivacity and warmth feature in both the text and pictures, both by Marcia Brown, of *Stone Soup* (Scribner. \$2). This is the re-telling of a French folk story of how three soldiers, cold-shouldered by thrifty villagers, make a wonderful soup that feeds the whole village.

In a story that appeals to the age of wonderment, though it is also good for the picture-book age, *The Enchanted Eve*, by Madeleine Ley (Howell. \$3.50), tells of the little crippled Barbara who, on the eve of St. Silvain every year, can become like other children. On one of those evenings she is taken on board a magic ship. Edy Le Grand's illustrations capture the atmosphere of enchantment.

A tender and slightly sentimental story about Christmas is *An Angel in the Woods*, by Dorothy P. Lathrop (Macmillan. \$2). The angel is sent to announce to the animals that it is Christmas time, so that they may be on that day free from fear. To do this, the angel makes a marvelous woodland Christmas Eve for them.

Though the goat she wanted for Christmas arrives on that day, only to leave almost at once, still the little girl found a way to have her wish granted. Mary V. Provines tells a delightful tale about this in *Liz'beth Ann's Goat*, and Grace Paull illustrates delightfully (Viking. \$2).



From *Racing the Red Sail*

Cat Royal, by Charles A. Brady (Sheed & Ward. \$2), is the kind of children's book that will perhaps win more adult readers than young ones. It is a marvelously imaginative story of how the kingdom of cats was roused at the birth of Christ, some to try to destroy Him, others to defend. It is fascinating, but the vocabulary will assure parents the task of much explaining.

An imaginary saint dashes rather happily about and performs some rather absurd miracles in *St. Imagus*, by Frances M. McGuire (Sheed & Ward. \$2). There is a little moral behind the twelve different stories.

Miss Kelly, by Elizabeth S. Holding (Morrow. \$2), tells of a cat who can speak our language. When a tiger escapes from a circus and endangers Miss Kelly's human family, she saves the day and incidentally finds her life work. This story, plus the pictures by Margaret Johnson, will delight the youngsters.

For families that like to read aloud, there is a good selection of humor, satire and nonsense in *Fools and Funny Fellows*, edited by Phyllis R. Fenner (Knopf. \$2.50). The good fun of the tales is heightened by Henry Pitz's pictures.

A boy who knew a lot about outdoor life just would not learn to read, until his mother convinced him he had to by telling the story of their mule, Jinny.

There is a good out-of-doors feel to the book, and a direct and interesting story. It's called *Mountain Boy*, and is by Thelma H. Bell, with pictures by Corydon Bell (Viking. \$2).

A story that begins on rather an incredible note but then becomes better and better is *Valley of Adventure*, by Enid Blyton (Macmillan. \$2.50.) It concerns the finding of a hidden war treasure.

The little boy living in the foothills of the Cascade Mountains yearned for a dog of his own. When he got one through a lucky break, he set to work in earnest to train it. The story is good, and the animal-training angle is informative. It's told in *Bird-Dog Bargain*, by Kenneth Gilbert (Holt. \$2.50).

Judy's family are migrant workers, and long for security. She is a fierce, loyal and kind-hearted child, and through all the sadness of insecurity she strives for fulfillment and happiness. This is a fine regional study and a moving story by Lois Lenski. It's called *Judy's Journey* (Lippincott. \$2.50).

Family atmosphere is good, too, in *Us and the Duchess*, by Edward Fenton (Doubleday. \$2). Joel and his setter, Duchess, are the center of the story, which makes much of loyalty; and the dog, though not much of a hunter, is quite the hero. Reisie Lonette illustrates.

Based on fact, the account of the resourcefulness of today's Greek children in the aftermath of war will move all young (and old) readers. Alice G. Kelsey tells their strange stories and their unfamiliar but attractive customs in *Racing the Red Sail*, illustrated by Dorothy B. Morse and Robert Bayley (Longmans. \$2).

There is a fine sense of spiritual strength in *Li Lun, Lad of Courage*, by Carolyn Treffinger (Abingdon, Cokesbury. \$2.50), and Kurt Wiese reinforces it with his drawings. The little boy disgraces his family by refusing to go on a fishing expedition; in reparation he is ordered to plant corn on a sacred mountain and grow seven times seven grains. The dangers he braves to establish his courage make thrilling and inspirational reading.

The Princess in *Princess of the Channel Isles*, by Eleanor Hoffman (Nelson. \$2.25), is a cow. She is the main interest of two little English visitors to the Isle of Jersey, and to the two French children whose father owns her. But she is shipped to the United States, where she finally wins a blue ribbon. This is an unusual pet story. Illustrations are by Hans Kreis.

Finally getting ashore somewhere in Southern California after a ship explodes under him, the hero of *Three without Fear* meets two little Mexicans, a boy and a girl, and with them battles through dangers and hardships in a story of courage. It is convincingly done by Robert C. Du Soe, helped by Ralph Ray, Jr.'s pictures (Longmans. \$2).

Another story of a minority group making its way in America against discrimination is told in *The Lost Violin*, by Clara I. Judson (Houghton. \$2.25). Bohemians in Chicago of the 'eighties are the group, and their troubles, including the loss and finding of a precious violin, make for a warm story.

Positive Pete was a dog who knew what he wanted, but he was wrong when he thought, as he confided to his Negro friend, that he would not be wanted when his master married. Phil Stong tells the amusing tale, and Kurt Wiese illustrates an imaginative story (Dodd, Mead. \$2.75).

Worzel Gummidge, by Barbara Bowser, illustrated by Ursula Koering (Putnam. \$2.50), is the zany story of a scarecrow who comes to life and accompanies two children to the seashore, where they are joined by a live ship's figurehead. Confusing things happen in a book that's lots of fun.

Those who have ever tried to tell stories to children will appreciate the young father in *Wolf Story*, by William McCleery (Knopf. \$2). It reverses the old theme, as it tells of an old hen who escapes the wiles of the villainous wolf, and is a genuinely funny and affectionate book. Warren Chappell illustrates it in the right tone.

Picturing Hercules as a big, overgrown boy is a novel idea, but it comes off swimmingly in *Hercules, the Gentle Giant*, by Nina Schneider (Roy. \$2). It is the old folk story, but made real and modernly vivid both by the story and by the excellent drawings by Kurt Werth.

One of the best of the year is *Benjamin West and His Cat Grimalkin*, by Marguerite Henry and Wesley Dennis (Bobbs, Merrill. \$2.50). Against a fine historical background is told the story of a little Quaker boy who wins his father's consent to take up painting, and how he goes on to be so famous that he becomes president of the Royal Academy in England.

The Bears' Famous Invasion of Italy, by Dino Buzzati (Pantheon. \$2.75), is an Italian classic now available here. It is quite a wonderful story—how the bears come down from the mountains,

take up civilized life, get tainted with human weaknesses. There is a lot of irony here and fine fun.

A fine re-edition of a classic is *The Wonderful Adventures of Nils*, retold by Selma Lagerlöf (Pantheon. \$5), and beautifully illustrated by Hans Baumhauer.

In *More Tales from Grimm* (Coward. \$2.75), Wanda Gag has illustrated and translated some of the less well-known stories for fairy-tale lovers. Some of the old favorites are here, too—Sleeping Beauty, for example—in a collection that is well worthwhile.

By His Own Might: the Battles of Beowulf, by Dorothy Hosford (Holt. \$2), is the retelling, in modern English, of a classic. A little heavy going, it is a definitely worthwhile book for the more serious readers.

Another good first poetry book, this time more weighted with the moderns than with the old familiars, is *For A Child*, edited by Wilma McFalland (Westminster. \$2.50). There are 120 poems, and most of them are short and easily grasped by the younger ones.



From *Nancy Keeps House*

For the young lady

Inasmuch as the teen-age distaff side is distinguished from the staff side (I suppose that's what the other half is called), here is a group of books with appeal for the young miss.

The human side of our first President shines nicely through *Martha, Daughter of Virginia*, by Marguerite Vance (Dutton. \$2.50), illustrated by Nedda Walker. It is the biography of Martha Washington, and nicely warm in its family appreciation.

The story of the author of *Uncle Tom's Cabin* is well told in *Victorian Cinderella: Harriet Beecher Stowe*, by Phyllis W. Jackson (Holiday House. \$3). Throughout runs the undercurrent of national conflict.

When a little Quaker girl visits her cousin in Richmond just before the Civil War, and then returns home to take part in the Underground Railway, we can expect adventures. That is the

tale of *Secret Passage*, by Betty Cavanna (Winston. \$2). The story and the illustrations by Jean MacLaughlin will appeal mainly to junior high school girls.

Having disgraced her family by listening to a lady lecturer, back in the 1850's, the young girl is sent off to sail on her grandfather's ship—a thing she had schemed to do all along. Nice romance, a love of ships and a charming atmosphere stud *Summer Under Sail*, by Elizabeth Howard (Morrow. \$2).

Young ladies will like the biography of Jane Austen that Jean Gould gives in *Jane* (Houghton. \$2). It is good reading in itself and an excellent introduction to some of Jane Austen's fine novels.

An unusual background and what might have been a bizarre story comes off successfully in *The Story of Christina*, by Hope Newell (Harper. \$2.50). The little girl, a drudge and an orphan, runs away to join a circus and become the fat lady, because she loves food so much. How she settles down to a more normal life is well told.

A quiet little home tale is *On Hampton Street*, by Alice Williams, illustrated by Ann Vaughn (Longmans. \$2.25). It concerns a Welsh group in a coal town, their general happiness, their worries and troubles. There is a cooking angle to the story.

A good tale proving that hard work is the secret of success is *Take a Call, Topsy*, by Elizabeth Headley, illustrated by Janet Smalley (Macrae, Smith. \$2). The girl wanted to be a dancer, and reached her goal over the disapproval of family and friends, because she was willing to take the disappointments and keep going.

An unwelcome neighbor nearly precipitates a tragedy in *Priceless Moment*, by Gertrude E. Mallette (Doubleday. \$2), but the novel project of the young heroine, that of taking movies of important events in the lives of her friends, saves the day. Good mystery and a nice romance here.

A good but rather standard college-girl story is told in *Waverly*, by Amelia E. Walden (Morrow. \$2.50). Troubles, romance and a tomboy's transformation are all here.

How a little Indian girl helps her father recover a family heirloom, the jeweled Star of India, in spite of attempted poisoning and all sorts of intrigues, makes an exciting and authentic atmosphere story in *Star of India*, by Jean Bothwell. This gripping story is illustrated by Margaret Ayer (Morrow. \$2.50).

For the young man

Adventure probably appeals to the teen-age boy more than to the girl—though who can tell, in this age of slacks? At any rate, in the section that follows immediately are recommendations for the young-man reader from twelve or so on. Girls are not barred from this section, but they will have one of their own, too, as you will see.

A good series of stories of America's westward march is gathered together in Jim Kjelgaard's *Buckskin Brigade* (Holiday House. \$2.50). Famous names and some noble unknowns, including

priest missionaries, have their stirring stories recounted, and all the tales are based on historical fact.

Gallant Rebel is the story of the Confederate cruiser *Shenandoah*. Stanley F. Horn tells this dramatically historical story in a sea-tale to captivate any youth (Rutgers U. Press. \$2.75).

A boy's life in pre-Revolutionary America is well drawn in *Jeremy Pepper* (Lippincott. \$2), in which Alice Beard and Frances Rogers collaborate to tell of a young apprentice who comes from England, has to search out the mystery of his family, and learns the trade of glass-making.

Combining a Norse and an American-Indian tale, *Dragon Prows Westward*, by William H. Bunce, illustrated by Lorence Bjorklund, is a gripping story of a young Viking who sails to Vineland the Good, is captured by Indians, and learns their ways before he returns home (Harcourt. \$2).

A good hidden-treasure story is *Secret Sea*, by Robb White (Doubleday. \$2). A naval war veteran inherits a diary and a spoken phrase from a man he tried to rescue from drowning. That leads to a race against a nazi gang to find the sunken Spanish ship. A rather tough little boy is in on the exploits. There is a fine feeling for the sea in the tale and in the pictures by Jay H. Barnum.

Bound for the South Seas in the ship *Good Intent*, Hugh Dewar finds himself in the midst of salty adventures in *Danger to Windward*, by Armstrong Sperry (Winston. \$2.50). Whaling, an inheritance, a cruel captain—all the ingredients of a fine sea story are here well mixed.

Two young and green seamen learn the hard way in *Voyage Thirteen*, by Eric Lucas (Young World Books. \$2). The cargo of explosives carried, storms, crew troubles, and what not all add up to adventurous times, but both young men come through with flying colors in a stirring sea yarn for boys.

A rather unpleasant young man, who plays football just for his own glory, learns that the good of the team and the school comes first, in *Gridiron Challenge*, by Jackson Scholz (Morrow. \$2.50). A good spirit of cooperation is underlined in a story jam-packed with action.

A spy story with a good understanding of international relations is *Operation Underground*, by Josef Berger (Little. Brown. \$2.50). A young American sent to Europe on a reparations mission learns that a member of the group knows of some nazi secret treasures. That leads to action a-plenty; there is more than merely action, however, in the book for the thoughtful young-adult reader.

Bengay and the Beast, by Olaf Baker, illustrated by Victor Dowling (Dodd. \$2.75), gives a fine eerie atmosphere as it tells of the little English boy who learns the ways and the speech of the various animals. Some of them are friends, some vindictive creatures, but against them he has the armor of his fearless heart. This is an exciting and unusual story.

A very modern note is struck in *Adventure North*, by R. G. Emery (Mac-

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millan. \$2). It is the story of a search for a uranium deposit—atom bombs!—in which the young hero joins his father. There is lots of adventure, and a good father-son relationship.

In *Son of the Black Stallion* (Random House. \$2), Walter Farley tells a potent story that boys will devour. The taming of a spirited Arabian horse is the main gist of the tale, but scoundrels and plots and danger spice a story that is thrilling throughout.

Real-life thrills make up *The Lure of Danger*, edited by Margaret Scoggin (Knopf. \$3). Mountain climbers, deep-sea divers, animal trainers, parachute jumpers and others all have their say in an exciting collection.

For young Miss and Mr.

This section will contain books of mixed appeal—books that both the young man and the young lady will find of interest, perhaps for different reasons. It is in this section particularly, though not exclusively, that the element of understanding between countries and peoples has its place. Miss Dorothy Bryan, who is children's editor at Dodd, Mead, has pointed out the importance of this factor in today's juvenile literature in her article which introduces this semi-annual roundup of children's books.

Good American fellowship stands out well in *Sugar Bush*, by Dorothea Dana (Nelson. \$2.50), which tells of the Vermont activities of maple-sugaring, and how a Polish family, newly arrived from a mill town, is helped by the native Allens. Fine country atmosphere abounds.



From *Benjamin West and His Cat Grimalkin*

The friendship of the two horses in *Mountain Pony and Pinto Colt*, by Henry Latom (Whittlesey. \$2), involves a young tenderfoot in solving the puzzle of some rustlers. Mystery and adventure and a fine horse story make this worthwhile.

North Star Shining does a good job of putting the Negro-white problem clearly and movingly for young adults. The contribution of the Negro to American life is emphasized in the text by Hildegard H. Swift and the lithographs by Lynd Ward (Morrow. \$2.50).

It is good to get the Indian's side of the picture once in a while, and that is what Shannon Garst gives in *Sitting Bull* (Messner. \$2.50), as she tells of the feelings of the original Americans as they saw the tide of the white men engulfing them. Elton C. Fax's illustrations sympathetically reinforce the informative qualities of the story.

A good biography is offered in *David Livingstone*, by Jeannette Eaton (Morrow. \$3). The modesty and zeal of the man, his toils and discoveries, his work in abolishing the slave trade, his scientific findings are all vividly portrayed. Good scholarship and a good story, illustrated by Ralph Ray.

All the pageantry of Conquistador days is caught in Covelle Newcomb's *Cortez the Conqueror* (Random House. \$3). This is a dramatic story that avoids the exaggerations about the cruelty of the Spaniards. Feodor Rojankovsky's illustrations are outstanding.

A romantic story rich in Moorish details is *The Lion of Barbary*, by Eleanor Hoffman. It tells of a young English boy who sets out to rescue his sister from the Barbary pirates, and of the plots and dungeons he escapes before he succeeds. Jack Coggins' illustrations reinforce the adventures. (Holiday. \$2).

The adventures of an Arab brother and sister fill the pages of *Adventures in Tunisia*, by Dahrin Martin (Messner. \$2.25). The boy's ability to paint attracts the attention of the great Bey and leads him and his sister into many a strange escapade. Flora N. De Muth's pictures are convincing.

Korean folk tales may not seem very exciting fare for young Americans, but *Tales of a Korean Grandmother*, by Frances Carpenter (Doubleday. \$2), is an unusual book. Family life is woven into all the tales, which are wise and simple, and reveal a section of the world little known among us.

A fascinating and instructive idea is given exciting expression in *Argosies of Empire*, by Ralph E. Bailey, illus-

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trated by James MacDonald (Dutton. \$2.75)—a history of international trade. This volume, which is to be followed by others, begins with the romance of Phoenician trade and carries the story to the time of the glories of Venice. It is good history and, more, it is an introduction to sound thinking on the reality of "one world."

Informative and at the same time exciting is the story in *The Great Heritage* (Viking. \$3.50), in which Katherine B. Shippen, assisted by C. B. Falls' pictures, tells of our natural resources. The importance of fur, cotton, lumber and so on, their use and abuse, research on them and new ideas about them mingle with a historical background and notable figures to make this a fine stimulator of national conscience in the young.

The adventures of two New Jersey boys just before the Revolution loom large in *Young Eagles*, by Eva K. Betz (McMullen. \$2.50). They engage in a little tea-dumping and finally go off to war.

A very appealing story, with sympathy underneath the fun, is *Bertie Comes Through*, by Henry G. Felsen, illustrated by Joan Toan (Dutton. \$2.50). Bertie is a fatty, who loves sports but just can't make any team. However, he finally does get a letter in an unusual way.

When the young hero's father in *Hideout* (Macmillan. \$2.50), went to debtors' prison, the young boy had a fight with the jailor and had to seek safety in flight. He went to the Concord of the 1830's, where he met Emerson and Thoreau. There he worked his way into a respectable life. The battle between the stage coach and the coming railroads runs through an unusual story by T. Morris Longstreth.

Capture by Indians, escape, and growing into a full-fledged "mountain man" are featured in *The Spirit of the Eagle*, by Merritt P. Allen (Longmans. \$2.50). Good historical background of fur traders in the Rockies gives substance to a thriller.

Written in Sand is a collection of primitive Australian folk tales. Strange words are explained by a glossary, and there is an exotic air that children will like. John Ewers tells the tales, and Avery Johnson illustrates (Dutton. \$3).

More unusual folk-tales are collected in *Winter-Telling Stories*, by Alice Marriott (Sloane. \$2.50). They are from the Kiowa Plains Indians, and have humor and naïveté to leaven them. The illustrations are by Roland Whitehorse, himself a Kiowa Indian.

The Word

MUCH OF THE MENTAL DISSONANCE, the spiritual static which hisses and crackles in our seething souls, comes from a deep rebelliousness which is as undogmatic as it is unhealthy. Reason and faith assure us that the God who made the world, and is omnipotently capable of running it, supervises still the affairs of men. He refuses to interfere with the liberty of His creatures but can, nevertheless, abstract good even from their misdeeds. But all around us the feeling of rebellion, aggressive and articulate, encourages us to examine everything in the limited light and little logic of natural efficiency. Not even God is exempt from that arrogant examination; and since the Infinite lies beyond man's mind, those who demand that everything be humanly analyzable, rebel; and their spirit can affect our own thinking. Bit by bit we can be drawn towards the mentality described by Chrysostom: "Some persons . . . ask for an explanation of the judgments of God and strive to fathom that great deep." Rebuffed by the unfathomable, they become resentful; life, which, when viewed in the light of faith, is intelligible and exhilarating, becomes to them a jarring succession of frustrations and contradictions.

Against this sad outlook we find Paul writing in the epistle for the last Sunday after Pentecost. He assures the Colossians that he has been praying for them, "asking that you may be filled with knowledge of God's will, in all spiritual wisdom and understanding." May they, he adds, walking worthily of God and pleasing Him, "be completely strengthened through His glorious power unto perfect patience and long-suffering." There is the prescription for the person—and in these neurotic days his name is Legion—whose lack of faith and vision has left him locked within himself, suffering from an ingrown and badly inflamed ego. Not only sanctity but, to a large degree, sanity and mental health depend upon our perception and acceptance of the divine design working out in our lives. It does not always unfold according to human blueprints; it may often seem flatly to reject them: "for the foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Cor. 1:25).

There is nothing fatalistic, quietistic

or supine about this resignation, of course. In his brilliant book, *This Tremendous Lover*, Father Boylan insists on the "positive and dynamic" nature of Christian spirituality. There is nothing neutral or negative about the building up of Christ within us. "And the whole scheme, as far as any one person in the state of grace is concerned, depends only on two wills: the Will of God and his own will. It does not matter what other men will, what they do to him; if a man only cleave to God by his own will, God will sanctify him."

Christ's whole life was dominated by the will of the Father. "In the head of the book it is written of me: that I should do thy will, O God" (Heb. 10:7); His first recorded utterance dedicated Him primarily to "His Father's business" (Luke 2:49). During His hidden years He was subject to those who were the authoritative channels of that will (Luke 2:51); in His public life His meat was the same holy will (John 4:34): He taught us to pray "Thy will be done" (Matt. 6:10); in His agony He exemplified that prayer (Mark 14:36); He died with a final, filial salute to His Father (Luke 23:46). That was the way of the Christ; there is no other way for the Christian.

The time comes when, as C. S. Lewis said, a man bows and says to God "Thy will be done," or when God, refusing to limit man's liberty, yields to his perversity and says to him "thy will be done." That first submission means happiness here, heaven hereafter; that second inversion of proper order spells horror now and hell forever. "And in His will is our peace" is one of Dante's best loved lines. To seek peace elsewhere is foolish, futile, dogmatically fatal. WILLIAM A. DONAGHY, S.J.

Theatre

THE WINSLOW BOY. The author of this British drama is Terence Rattigan, who provided the fabulous Lunts with *O Mistress Mine*, the salacious comedy in which they are presently titillating the Chicago chapter of their vast following. It would be hard to believe, if comparing the playbills were not convincing, that both plays were knocked off on the same typewriter or conceived in the same mind. *O Mistress Mine* is frivolous and essentially immoral. Mr. Rattigan's present offering is serious

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and reflects the admirable traits of English character.

Young Winslow is a naval cadet who is accused of forging a money order and is expelled from his school. His father, believing his son innocent, attempts to persuade the Admiralty to review the evidence. When he is first ignored and then given a brush-off, he takes his case to the courts and the public, and it finally bobs up as a po-

litical issue in the House of Commons. Reviewers who are better informed than I am say the story is based on an actual contest between an English citizen and an agency of the Crown. Mr. Rattigan has squeezed out the bathos and maudlin sentiment which usually envelop such case histories, compressing its significance into four scenes of poignant drama.

The Winslow Boy is presented in The

Empire by Atlantis Productions, a front for a triumvirate of British and American producers; namely, The Theatre Guild, H. M. Tennent Ltd. and John C. Wilson. Glen Byam Shaw directed, and the *decor*, apparently a nasty French word, was contributed by Michael Weight. If *decor* means settings, he has no reason to be ashamed of his job. On the interpretive side, Alan Webb, the embattled father, and Frank Allenby, a barrister who fights the case to a successful finish, are the kind of Englishmen it is easy to like. Michael Newell, the persecuted youngster, is apparently a future star. Valerie White is good as the Winslow daughter, and Madge Compton is a proper English wife. Supporting roles are well done.

While silently applauding an English father's determined fight for the honor of his son I was thinking backward, trying to remember if I have always been as loyal to my children. Retrospection is one of the needs that frequently accompany the contemplation of virile drama, and introspection is another, but nowadays there are few plays that induce either mood. *The Winslow Boy* is rather unique in that it rises above the level of dramatic competence to the plane of moral significance. It gives the audience something to take home and think about.

While the flaws in Mr. Rattigan's writing are numerous and obvious, most of them tend more toward perfectionism than ineptitude. There are times when he seems to be saying, "Just watch me build up the suspense in this scene. Boy, am I good!" At other times he is apparently thinking: "Better speed it up here, can't let the audience wait too long for their suburban trains." But most of his delinquencies appear toward the end of the play and none of them impair its essential sincerity.

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art, the novel had many levels of meaning. Preeminently the story of a hunted priest who rose from moral degradation to a high degree of sanctity—of which, in his humility, he was unaware—and finally to martyrdom—which his sense of unworthiness did not permit him to recognize—it was also a symbolic retelling of the Bible story and a specific exhortation of the smugness and mediocrity of most pious literature. It is this last aspect which is so significant in discussing the movie, for script-writer Dudley Nichols has bungled so badly in making his free adaptation that the screen play is mostly notable as a horrible example of how not to write a religious movie. He has dehumanized the characters beyond the possibility of showing spiritual struggle or growth; he has taken for granted the highest elements in the story to concentrate on externals and, by omitting any intelligent commentary on the essential points of conflict between statism and religion, he has robbed the film of its most important claim to universality. Ford has directed with a slow-paced, consciously artistic style which would be appropriate only if every word and every action represented the wisdom of the ages; while the illusion of artistry is enhanced by some magnificent photography by Mexican cameraman Gabriel Figueroa and by Richard Hageman's exceptionally fine score. The cast, including Henry Fonda, Dolores Del Rio and Pedro Armendariz, were obviously doing what the director told them, down to the last flick of an eyebrow, so were hardly responsible for the lack of variety in the acting. The dialog in any case would have taxed the powers of a Booth or a Duse. Catholic audiences will necessarily find much to admire in the theme, which will accentuate the disappointment that it was undertaken with such pompous self-assurance and lack of real understanding. (RKO)

GENTLEMAN'S AGREEMENT. Like its progenitor, the screen adaptation of Laura Hobson's novel presents a broad and forceful indictment of anti-Semitism on a social level, but it vitiates its over-all effectiveness by an extremely long-winded treatment of a story which seems even shallower and more synthetic than it did in the book. Two flaws are worth mentioning: in seeking to minimize or deny the Jewish tradition, the film seems to be advocating the strange brand of Americanism which also deplores released time for religious education on the grounds that

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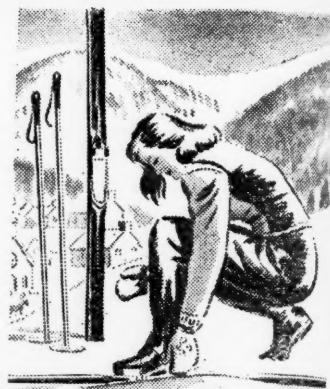
it accentuates sectarian differences; furthermore, the heroine's perverted idealism (she divorced her first husband because she couldn't be a party to a marriage that wasn't perfect) represents an uncritical acceptance of a flagrant modern heresy. The film, which is done with great earnestness and sincerity by some very talented people, will serve its purpose if it causes us to re-examine our prejudices in the light of Christian justice and charity, but its success certainly would have been greater had it been couched in more solid dramatic terms. (*Twentieth Century-Fox*)

THE WISTFUL WIDOW OF WAGON GAP. The familiar antics of Abbott and Costello are given fresh impetus by a script which forms an engaging and consistent burlesque of the average Western in its account of the timid Costello taking over as Sheriff and restoring order to a lawless town. The secret of the little man's success is his appointment as guardian and supporter of a particularly formidable widow (Marjorie Main) and her brood; any man who killed him would automatically inherit his responsibilities, a fate at which even the bravest quailed. For the family an amusing light-weight comedy. (*Universal-International*)

MOIRA WALSH

Parade

THAT MORE PEOPLE THAN EVER are writing in English seemed evident from the week's news. . . . The amazing increase in English letter-writing by Japanese schoolboys is a case in point. . . . All over Nippon, young Japan, somewhat after the fashion of Longfellow, is shooting English letters into the air, letters which fall eventually into the hands of young American students in the U.S.A., young Japan not knowing exactly where. . . . The Japanese schoolboy letter-writer, though brief and to the point, is obviously anxious to build up a beautiful friendship with the unknown American school children. . . . One Tokyo high-school student shot the following across the Pacific: "Mr. American Child. How do you do? I like you very much. I know all things America. I must say goodbye. Goodbye!" . . . Another wrote: "Mr. American Everybody. My dear friend. Japanese country have been secure per-



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manent peace by your country. I like peace. I like Mr. MacArthur. He is not only soldier but man of noblest. I like Beethoven. How is weather? Thank you. End." . . . A secret urge for travel was revealed by a Yokohama student: "Miss Girl Men. I want going America and see skyscrapers stand close together. I'm now spring holiday after annual extermination. Thank you. Good-bye!" . . . In China, students desirous of writing English were encouraged by the appearance of a new manual, entitled *Correctly English in 100 days*. *Correctly English* describes a conversation between two friends: "Halloo, Mr. Chen." . . . "Hallo, Mr. Wang." . . . "Shall we gone to a movie, dine, or just hyke?" . . . "No, thank you, I fear to guffaw at movie. I am too overloaded to dine. I am too tired to hyke." . . . *Correctly English* is aiding all classes. . . . A Shanghai manufacturer's circular describes his ointment as one that will "remove all blomishes and making the face shine like ordinary." . . . An applicant for a job writes: "I was suddenly disemployed. May I have an interview with you facial to facial?" . . . There were, of course, other types of letters in English. . . . A California woman, for example, penned the following to Sacramento school authorities: "Received your letter sending Nellie home to tell us that all of us should go to the Dr. on account of we might have scarlet fever. Do you spos the Dr. would of let us send Nellie to school if we had scarlet fever which we have not and if we had wouldn't we have known it anyway and besides none of us are sick as usual. Looks to me as if you were not doing much of a job keeping scarlet fever out of your school like you should. Nellie has brought home two diseases so far this yr. besides more gnits than we have had for 12 yrs. I don't believe in this health stuff in the school. You learn them arithmetic and stuff like that and we'll tell them when they're sick."

Besides letters in English, another kind of communication registered a far-flung increase. . . . During November, the month of the Holy Souls, Catholics are sending up, in especially heavy volume, prayers for the souls of the faithful departed. And not only for the souls of loved ones. . . . Souls in Purgatory who have no one left on earth to pray for them are receiving a heavier mail in November. . . . The air is filled with letters from earth, letters that fall eventually into Purgatory.

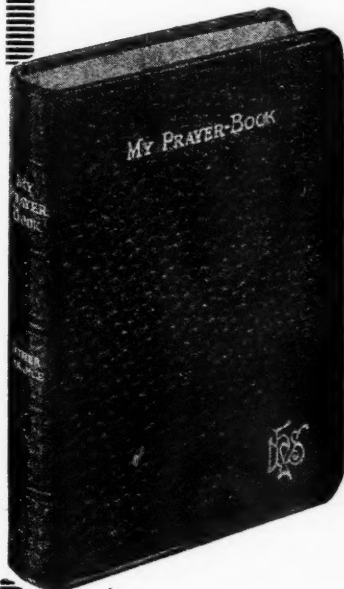
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Correspondence

Hollywood hearings

EDITOR: In your editorial, "Hearings on Hollywood," you asked the question: "Why, then, all the hullabaloo against the Committee's investigation?" I think, in order to answer that properly, you have to distinguish the kinds of hullabaloo. Certainly, the hullabaloo raised by the Communists and friends, as you say, "need not be taken too seriously." These protests are merely variations on a theme by J. Stalin.

But the milder hullabaloes by such conservative newspapers as the New York *Herald Tribune*, the Brooklyn *Eagle*, and the Denver *Post* should be taken seriously. No one in his right mind would accuse them of being even friendly to the communist cause. Nevertheless, they have devoted much editorial space to pointing out the democratic deficiencies exhibited by the current Congressional Committee on un-American activities. You yourself, earlier in the above-mentioned editorial, say: "Occasionally, it is true, abuses have occurred and innocent people have been maligned."

These abuses depend for their existence upon the temperament of the Committee members. In this case, the Thomas Committee made it plain from the start that its mind had already been settled concerning communism in Hollywood. From then on the proceedings took on the proportions of a side-show and exposé. The antics and too-frequent flippant attitude of the Committee ("Ask him the \$64 question") caused the Denver *Post* to call the hearing a "kangaroo court." How can a Committee hold a fair hearing when its members publicly announce their decision before anyone says a word?

These defects in our "old American habit" should be eliminated, if for no other reason than that they give a weapon to communism.

Finally, there was, to my way of thinking, an absence of the good "old Christian habit" of charity. Perhaps we have become so used to its absence in our modern society that we didn't notice the difference. Truth, says Rev. Garrigou-Lagrange, O.P., is "like a summit between two extremes, which represent the opposing deviations of error." And so does charity. We should

emulate Msgr. Fulton J. Sheen who said: "I hate communism but I love Communists." In no case should we sacrifice our democratic, Christian principles by giving even tacit approval to means that are, in even the slightest shade, undemocratic and un-Christian.

WILLIAM O'TOOLE

Brooklyn, N. Y.

Catholics and European aid

EDITOR: If the figures in the letter by Messrs. Moore and Becker ("Catholic aid to Europe," AMERICA, Nov. 15) tell the truth and nothing but the truth, it would seem that Protestants—in the matter of charity to the war-stricken—are better Christians than are Catholics. That would be an indictment indeed.

But there is a catch in the story, and it appears in the sentence "... the average Catholic gave about one dollar or less in cash to help out Europeans, most of whom are also Catholics."

The majority of American Catholics are descendants of European Catholics, many of them so recently descended that they still have relatives and friends on the Continent. Quite naturally they send aid direct to those they know.

I am personally acquainted with at least a dozen people—of extremely moderate means—who send food and clothing worth ten dollars every month, sometimes to more than one person. There is, for instance, the fine old lady who does cleaning and laundry for a living, who denies herself almost to the point of hunger, to help her dear ones in Europe. If my experience is any gauge, Catholics contribute fully ten times the amount referred to in the letter.

This is no derogation of the fine charity of Protestants, nor is it an excuse for those Catholics who have done nothing at all to help their desperate brethren abroad. Such Catholics, if they are not poverty-stricken, deserve the communist world that could result from our neglect of the suffering Europeans. But I do wish to point out that contributions to War Relief Services represent the charity, on the whole, only of Catholics who know no one in Europe personally—and these are relatively few.

New York, N. Y. B. BETTINGER

Banker's dilemma

EDITOR: Just what did Father Sheridan mean by the closing sentence of his article, "The Nationalization of Australia's Banks" (AMERICA, Oct. 25)? If he means what he seems to say, —that the banks have \$300 million of assets and a billion of deposits—then not only is the banking situation he refers to highly insolvent, but its entire capital structure is wiped out and its deposits impaired to the tune of \$700 million. Now I claim that is quite unusual for a going concern.

When he indicates deposits are "worth" a billion dollars, I infer he means this is the face amount, because when you get into the realm of determining their worth by any other standard, you are getting into something about which even the experts are apt to disagree. It's like saying: "John thinks he is worth a million dollars," but the catch is that what John says in effect is: "I'm worth a million dollars, if that hundred acres on the hillside is worth \$10,000 an acre."

Whether you use the English system of setting the liabilities on the left side of the balance-sheet statement, or the American custom of listing the assets on the left, is not particularly important but, to further illustrate my point, look at these condensed figures:

Assets	\$300 million
Deficit in Assets....	800 million
	\$1,100 million
Capital, Surplus & Undivided Profits (say)	100 million
Deposits	1,000 million
	\$1,100 million

I inserted an imaginary amount for the Capital, Surplus and Profits and, even if you substitute the faith and credit of the Commonwealth of Australia in lieu of a capital structure expressed in dollars, it reduces the deficit only \$100 million, but still leaves \$300 million in assets to cover a billion in deposits.

Of course, having devoted nearly a quarter of a century to the examination, supervision and liquidation of banks, I would have to raise a question like this.

HORACE C. WHITEMAN

Sharon Hill, Pa.

[The author's typewriter slipped—and so did a copyreader. Assets of the nine private banks which the Government proposes to take over total a little more than \$2¼ billion. The figure is from the August bulletin of Australian Banking Statistics.—EDITOR]

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